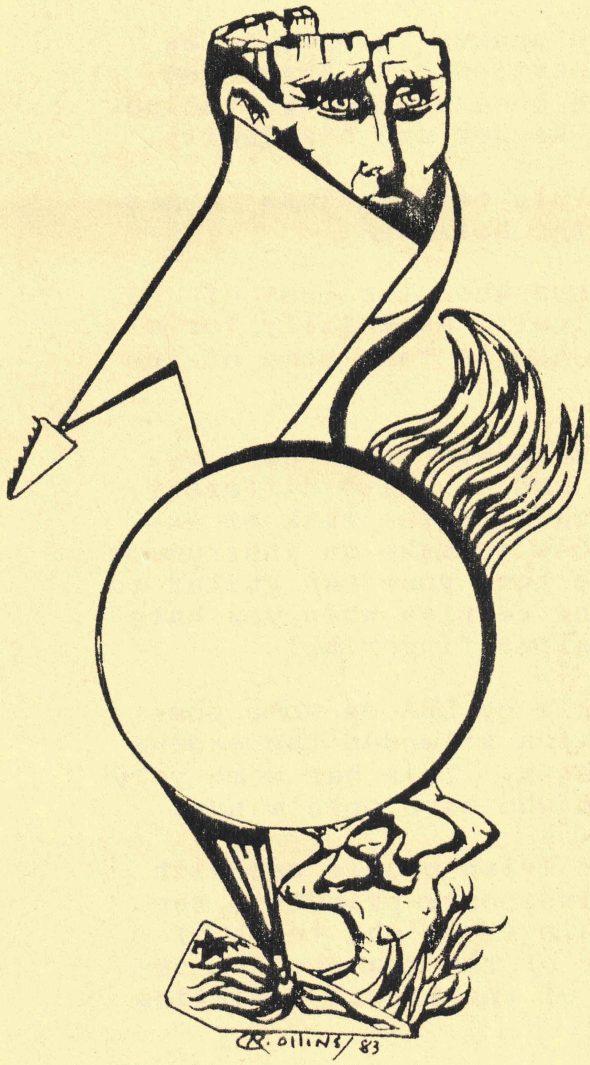
The Aurora Boreadean

Alban Arthan ~ Vol. III No. 1 ~ 1983 Magazine of the Boreadean Druids 4.00

The celts...

The series long awaited & overdue begins with this article by K. Wyckoff



- The Spear of Destiny Returns... Does the solving of a World War II mystery end the story or begin a new one?
- **EPICENTER...** A Pictorial Essay on the center of a record earthquake in New York State.
- **MOSES &** The God of The **Mistletoe** Hebrew & Celtic Legends come together.

A new series on:

- **Astrology** for you.

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THE CANDID CORNER ~ or What's in the Issue?

Do we have an issue for you! For one thing, this is the first issue typed on the new IBM Selectric three with bookface print. For another, we have a brand new graphics set-up.

This issue we have lost some and gained some. Gwyddion of Gods and Minds has retired from active writing to persue his researching. In his place, this issue, we have Amber on Resistance. Bear is back, bigger than ever, and Aine begins a series we have long hoped she would do on astrology, with all of you in mind.

The second article of two by DEA on shamanry, this time on the Celts, is only half of a beginning research project series on the Celtic peoples.

An interesting article on the historical and pre-historical movements of the Celts completes this tandem opening. The article is by a newcomer to the magazine, Richard Wickoff.

The Cauldron this time is devoted to unusual dishes to be prepared ahead for serving at holiday parties. We have also included an informative piece by DEA on bees and honey, including results of an interview with a bee-keeper and his family.

Articles on the Saturnalia and the Yule celebrations in general appear in the section devoted to the holidays.

Coping with Yule as a pagan or heathen when the rest of your family are Christians can be difficult, especially for a woman, but an article by DEA shows you how to take some of the 'bite' out of the situation.

You may not have realized it, but the music scale used by the ancient Celts is the Pictish scale and is quite different from our modern scale. James McLean takes on the task of explaining the ancient form, along with how to make an instrument on which you can play the tunes, how to tune your own guitar to agree with the strange scale, and a song to play when you have accomplished the task, complete with guitar fingering!

Moses is the focal point of an article by DEA on some possible explanations for the phenomena which attended the exodus from Egypt and the desert link with Jahweh. This has some very interesting viewpoints for those of you who have open minds.

One of DEA's early concerns with the Irish people was with St. Columba, Druid Bard and Christian missionary-priest to the isle of Iona and Ireland itself. In this issue she tells of his life and times and of the character of the man who was instrumental in averting the abolishment of the bardic societies in Ireland circa the 500's.

If any of you have read Ravenscroft's "The Spear of Destiny", and would like to know more about where it is now, see DEA's article on the subject. Enjoy!

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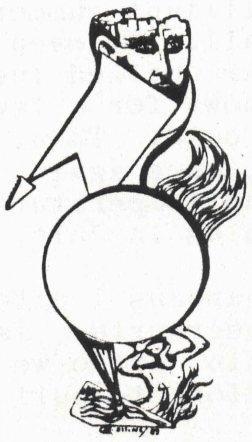

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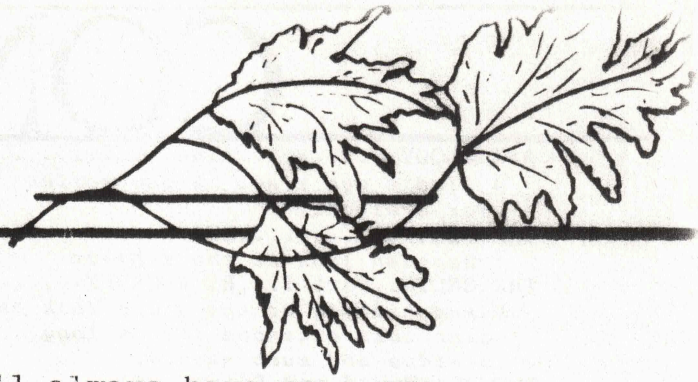
Note to our Readers: We believe in freedom of expression. Views expressed in these pages are those of the writers and not necessarily those of the Aurora Boreadean or of the Boreadean Order.

Deadlines: Eilir: January 1, '84; (spring) Hefin: April 1, '84; (summer) Elfed: July 1, '84; (autumn) Arthan: Oct.1, '84 (winter)

Editorial

OUT-PUT



No matter where you live, you will always have some complaint about the weather at some time or other. However, although I have travelled all over most of the United States, I have never found a place which quite suited me as does the town where I now live.

We have brilliant summers and icy winters, green-up spring and rainbow fall. We even have a nice season tucked between fall and winter, called Indian Summer. The weather turns cold and it snows for a few days. The clouds leer at you and your feet get cold. Then, suddenly one November morning, you waken and can, once again, throw open the windows and let in summer, for the temperature goes up into the sixties and the sun beats down as in July.

When this happens I often think about the Lady and her trip to the underworld. Is it her return which makes the earth warm again, or do we reach out to her in the realm of Death in an effort to pull her back to us?

When we lose someone dear to us there is a tendency to do that very thing - to reach out and bring back the one we lose that we may, once again, know their presence with us. However, if we do that, they are not able to rest, as they must, in the Summerlands, but must be caught between the worlds in touch with both, but knowing the benefits of neither.

So it is with the Lady. She, too, must be let go so that she may meet her destiny with the God and return to us as the potential Mother.

Thus, the Indian Summer lasts only a few days, and then it is winter again. The snow falls, and we are cozy in our homes.

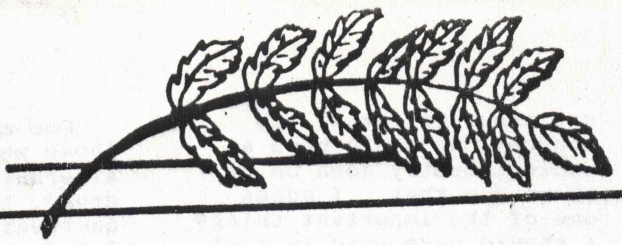
Then comes the season of Yule, and the God, as the sun, is once again newborn. He comes forth wanly at first, but the day is about a minute longer at either end, and we know, although the ancients did not, that the sun will return, and the yearly planting may be done with success.

Soon after the birth, the child, the new-born sun, is sained, along with his Mother, and the holy pair begin another year.

This is an important time of year for all of us. We are all busy, and we are all frustrated to one extent or another, and seldom have too much chance to think about our religious lives, but this year I hope you will all take the time to hope for a good year to come, as the sun is born. We had a summer of extremes this year, and the crops had to fight to be born. Let us hope for a better year this year. Blessings.

Ed.

Letters to the Editor
IN-PUT



Dear DEA,

I hate to say it, but that "Year's End" bit about Amerindians and Siberians not being of the white race comes across as either a *non-sequetor* or as pure racism. Like any other tool, drugs can be useful. It's only when tools become crutches that they become harmful. Lest this sound like special pleading, I point out that I have never taken any "mind or attention-altering substances" except when undergoing surgery. As for why tribal shamans could more safely use such drugs, there are a number of fairly prosaic reasons: as pointed out in one of the shamanism articles, symptoms of insanity were accepted signs of shamanic power, and if a shaman was a bit spacey at times, it was socially acceptable. It was also perfectly possible for a shaman to OD. I can't think of the reference at the moment, but I have read that it was possible for shamans to be trapped in the spirit world, and an overdose of any drug can have that effect. From a purely physical point of view, the body is weakened, from the spiritual point of view, the ability to return to the body is interfered with and the spirit can't fight or flee efficiently. There is also another reason why tribal shamans using drugs seem to have fewer ill effects than European-Americans, and it is similar to why Amerinds are more suceptible to alchohol addiction (drunkeness) and poisoning than European-Americans;for several thousands of years, Amerinds (and other tribal peoples) have been taking their various drugs, and Europeans have been imbibing ever-more-concentrated forms of alchohol. In those several thousand years, a certain amount of evolution has gone on so that those who are most suceptible to the ill effects of the substances they are ingesting tend to die, and those traits with them. We therefore come up with a European population with a tendency toward a higher tolerance for alchohol and tribal populations with higher tolerances for (some) drugs.

K.S.
New York City

Dear Ken,

I had no intention of appearing to be racist when refering to different races of people. I think most anthropologists still do that, and I am, although I may not seem to be so, an anthropologist. If I was to say that a negro had more pigment in his or her skin than do I, that does not necessarily mean I am putting down the negro, just that I have made a statement indicating that our skins are of a different color. As a matter of fact, my son has a tan and I am whiter than he, but he isn't even of a different race. I think we are all too active on the subject of race. If I were an Amerindian I would be extremely proud of the fact that our medicine people have never given up to the new religion of Christianity completely, and that many of our traditions were kept alive while the white man gave in to the inquisitors and all but lost their heritage.

I may also say that with immediate family intermarried with two other races, I could hardly afford to be a racist!

I have printed this letter in the Input column because I very much wanted to answer it. Yesterday on television, there was a news report about the seizure of a large laboratory which was producing LSD and several branch derivitives. There is a large body of evidence that this and other chemical "highs" cause brain damage. Thus, I think it might be well to qualify things a bit.

If one is used to taking HERBAL preparations in preparation for holy trances, and if the religion of that society has been using that herb for long enough to know exact dosages, and if that substance is used seldom, and always in connection with the trance, and if it is pure, and if there are those who can oversee the trance, there is some indication that it may aid in trance-working. However, as you so aptly pointed out, the Europeans are far more immured to alchohol than to the consciousness altering drugs. And how did all the kids start out? They began with doses high enough to cause a hallucination! If it was being used in the way it should have been used they would have built up to the larger doses. Their shamans (those of the Europeans) have been inactive for years! They had no notion of how to handle the other side, even in their genetic structure. I am totally against the use of drugs, but even if I were not, I would forbid them to a student. If you are not acquainted with the other side and how to handle the inhabitants, you will find they can be very testy. As we said in our last issue, "If Cthulhu appears in your swimming pool.....forget it!" I have seen a number of lives of young magicians ruined by disobeying the prime directives of Celtic shamanry. Incidently, there is a drug which was used in ancient times by the Celtic shaman, but we are

not about to reveal its source! We could have a whole industry down on us if we did that. I guess one of the important things I should have said is that now we are able to know the other side and deal with it without drugs, which I feel are simply a part of today's incredible copout of "feeling good".

Seeking upward, and the strength of purpose it takes to wield the power on the other side do not come with feeling good. They come with true mastery of the will.

As for shamans getting caught on the other side, I should expect that is a problem with all those who dare cross the line. The story is told in the north country of a young boy in the town of Threasa where I was born. This boy was hypnotized during a visit there by Houdini. The great man could never bring the boy back, in spite of the many return visits he paid to the small town. The boy was apparently fine when the session took place.

The point is to learn enough about the other side and how to deal with its folk, to be able to go across and return. That takes a great deal of will power and strength. It takes the power to deny yourself your fondest dreams, something today's pseudo-magicians do not seem able to accomplish. When one is controlled by a mind or conscious-altering substance, they must simply wait for the trance to pass. What I am getting at is that any shaman worth his or her salt would never get caught on the other side unless it was not his or her wish to return here.

In the article on shamanry I told of a time when I watched a physical transport to the other side and the return of the young man some minutes later, when we had searched the lawns many times. He was not even fully trained, but with my work from this side and his work from that side he was returned.

One more thing. For those who have never done alternative consciousness drugs, they are an unknown quotient. I can only refer once more to the article we printed last time. Lovecraft may have been simply a writer, but there are some great comments in that article. If a person has attracted the attention of the other side, I do not care what dimension or what beings are involved, he or she has no business altering his or her consciousness by alchohol or hallucinogenics. The weakened state thus produced gives the other side entities far too much open door to this world and to the bodies of the people involved. This is the main reason I am against any of the things which are indulged in, in the name of learning about the other world through drug or alc ohol related trance. Enough said.

Dear DEA,

Enjoyed the excellent article on Making Peace with the hunter. It was an excellent portrayal something which has been bothering me for some time...the unbalanced, "pro-life" (to use a poor phrase) attitude of most pagans and neopagans I've had any contact with. I'm not saying that an unbalanced "pro-death" attitude is any better, but a balance is necessary. Death without life is sterility, but life without death is cancer!

W.
New York

Dear W,

Thank you for the right and perfect comment on the hunting aspect. I have never heard it put like that, but after all, we are as much involved with life cycle as we are with life itself. One of the great purposes of the Hunter as a phase of the Hod (horned) is that of bringing food to the hunter that he may mercifully kill it and feed his family or the tribe. It is one of the oldest legends in the craft. If it were not a part of the religion we now celebrate, the religion we now celebrate would not be the Old Religion. After all, Cernunnos was drawn on the Ariege cave walls by a man with the same ethic as Ed Becker.

Dear DEA,

The series on the Druidic tree-year is distinctly trippy. I chewed through that stuff in Graves without obtaining much nourishment from it, since so very much of it is dependent upon the characteristics and feel of the tree or shrub in its native ecology and our species out here in Western Washington are very different from those of the British Isles, despite the great similarity of the two climates. What you're giving here helps fill in the detail in the picture. The central question of the many involved seems to me to be: What was the best tree in the Isles for making good, clean shakes?? Which one, i.e., can be most easily split lengthwise and crosswise to form a nice, flat, straight, thin board? Whatever this was would've been sacred to the pre-Druidic (Fay) astronomers of the land, who stood in continuing need of it to make the tally-sticks on which their observational data and calculations were recorded and almost certainly used longer, broader planks of it as well, to make up the segments of their hillside-mounted bi-quadrant observational instruments. The value of bronze in those days and the difficulties associated with large castings makes it unlikely in the extreme that the Fay scientific establishment, far less wealthy than the peasant-plundering Egyptian one, could have afforded to use metal in that application. Elm was used for the tally-sticks employed by the English Court of the Exchequer until 1826, but saws, chisels, planes, and the like had evolved so emensely by Roman times that a wood that would hardly be preferred when working with essentially Neolithic tools might have come to be adopted

because of other characteristics than ease of clean splitting. I've seen 'ailm' translated as 'elm' at least once, but don't know what etymological reasoning was behind that choice; the first letter of the Ogham vowel-staff would be a good place for the name of a super-special tree...wonder how Silver Fir is for splitting straight? We know Birch isn't it. Nor Hawthorne...

James M.
Washington

Dear James,

Thank you for your observations on the trees. I may (or may not) have the answer.

It might be reasonable to assume that cedar would have been as good material in ancient times as it is today, but there is no mention of cedar in the lists of the great trees.

However, the cedar is analogous, in the mysteries, with Wisdom and with the summer solstice tree. Now if you have been reading this magazine for a time, and as I remember it you were one of our first subscribers, you will remember articles on the men's mysteries and the changes inherent in the god (i.e., prototype of man) at the summer solstice where he is castrated or torn limb from limb (figuratively of course) only to become his older and wiser self.

This would show the relationship with the cedar and other wisdom trees associated with the initiation into elder status. The tree which rules that day and which is, for the Celt, his cedar, is the Mountain Heather. It is an evergreen and, although I have never seen one, and have never been involved in thinking about the mysteries of making shakes, I would say must be your tree. There are other reasons, but to cover it all here would be impossible.

If any of you out there have any comment on this item, please feel free to let us know about it. Also, if you happen to be splitting Mountain Heather and find it would work, let us know about that, too!

Dear Editor,

By the time I finished about the dozenth reading of Larry Cornett's baffling "A quantum Mechanical Theory of Why Magic Works," I felt pretty convinced that Larry is a guy I would like to meet sometime. Not because I felt any smarter about magic after reading the article than before, necessarily, but because I felt that here was a soul who seems obsessed with something like the same notion as I have about such things; namely, that everything has a rational explanation of some kind and that we are all guilty of the sin of poltroonery to the extent that we fail to seek that explanation out.

At least that is so for the better minds amongst us. Only the dummies may be left to their leisure. Larry is obviously no dummy, and perhaps he does occultists a service by calling attention to the theories of this man, E.H. Walker. But his article certainly does a disservice in the seeming incompleteness of the mathematical materials it presents (which also seem to suffer from a few typo's!) and the inadequacy of term-definitions (or perhaps translations!) in the text, from the layman's point of view. I realize that several topics in the more recondite regions of theoretical physics are being brought into play here, of course, in an article of tremendously short scope - but still there must be some simpler way to explain some of these things. I get the general idea - or do I? I'm not sure. It sounds as if Larry is saying that events or phenomena ought to be thought of as interacting sort of acausally, as quanta do, that the illusion of causality is actually an observer effect, and that a sufficiently adept observer can, therefore hope to bias observer effects into, more or less, any phenomenal format he wants - and thus that the magician is a scientist and magic is scientific. Well! Does all that make any magician any smarter than he was before? I'm not sure it did me.

But then, Larry himself is not completely the creature or slave of his own triple-integral fantasies, or Walker's, or anyone else's. He says it himself at the bottom of column three: ..." to properly appreciate (magic) and to become proficient, you must participate and play the game." That's the whole point, and, of course, the same principal applies to quantum Physics and Quantum Physicists. Their game is one thing, the magician's is another and the conventional wisdom is always that never the twain shall meet. I'm maverick enough, myself, to appreciate Larry's evident frustration with the conventional wisdom; with such a state of affairs generally. I, too, feel that there ought to be some "science of magic" - but I can't help feeling that this isn't it. Larry set out to demonstrate one thing - the validity of the magical hypothesis within the quantum model - but actually ends up demonstrating something else; the inadequacy and clumsiness of the tool in hand for the job at hand. We're trying to swat flies with a hammer here. Does this thesis have any predictive value? If so, Larry isn't at any particular pains to exploit it. He points out that Walker's mathematics will predict what portion of a population isolate will have psi ability - but then does not tell us what that percentage is. Psi adepts presumably know what percentage of the general population is psychic. Why not trot out Walker's figures, then, so we can judge, for ourselves, whether all this math of his succeeded in at least telling us what we already know?

Still, I'm not really knocking Larry. Much of the problem with all this is not Larry's fault; it's in the nature of things. We tend to forget (especially if we are scientifically ignorant) that science itself is, after all, just another religion which superceeded that old, and that any attempt to "scientize" magic (as we understand science and magic today) is mere hat-in-hand ecumenism, and that of the most fawning kind. A scientist is a believer just like a priest is, and if you turn his own tools to the purpose of showing him that some other belief-system is also true by his own standards, his reptilian brain is just going to whisper to him that the devil made you do it. This is, of course, something about science known neither to laymen nor scientists generally, but only to the most philosophically inclined of thinkers. One thing that is generally known to scientists, however (though the layman rarely seems to understand it!), is the corollary principle that, in fact, underlies it. Science merely describes; it does not explain. Larry's article is, in view of this fact, mis-titled. It is not a theory of "why" magic works - nor could it be, in scientific terms. What is interesting about it is that it may be a theory of "how" magic works, on a purely descriptive basis - as the matter does, clearly, show.

If we grant that, then the next question is, "How useful a description is it?" Does it somehow advance the state of the "art magical" to dissecinate such materials as this?

Of course it does not. As a theory, it is an academic curiosity. As a working hypothesis, it, at best, plays into the hands of the scientific rabbi-class whose main business in these days of positivistic matris-collapse seems to be to keep us all overawed with scientistic gematria and pilpul - a state of affairs brought on, ironically enough, by the paradoxicality of such postulations as quantum mechanics and the uncertainty principle themselves! The greatest marvel of the cosmos is, in fact, that it is all so much simpler than physicists imagine. How many more new subatomic particles will these professional grantsmen have to discover before it finally dawns on somebody that we're all barking up the wrong tree?

All of which, actually, puts guys like Larry Cornett in an ideal situation. He knows something about math and physics and about "magic," and has already given us a titillation of what-all can be done, theoretically, by anyone none too abashed to yoke an ox and an ass. Nice opening flourish there. So what comes next?

What ought to come next is that "magic" ought to have its own science - and if it ends up being a kind of science that owes nothing to either modern scientists or traditional magical theory, well then, so be it; truth heeds no man's advice. Thanks for being the vehicle for such a thought-provoking article.

Garman Lord
Watertown
N.Y.

Dear Garman,

First of all, let me apologize both to you and to Larry. The typos you found in the article were my fault, and I believe the title 'fluke' may also have been an editorial error.

However, I believe, and you and I have always known we differed in these aspects, that the ancient Druids would have some argument with you on the subject of the application of mathematical data to the category of "changing things in accordance with will." I am in agreement, by the way, that this is a quote from Alleister Crowley, but magic, in most cases, is concerned with working the will. We may even have some reply from those modern Druids who know both the world of science and that of religion, so I will not propose to steal their thunder.

There is no doubt that man will someday be able to explain all that which is possible in and around earth. At present, man is only checking theories. I have lately heard that physics experts have discovered that a number of their pet theories have been knocked in a cocked hat. All in a millenium's work.

However, the ancients had more than do we. The secrets of some of the world's greatest monuments (and I mean this quite generally) have yet to be revealed to the world by the gods of science. While they have been devoting years to figuring out how the Egyptians got all those big stones on top of each other to form the pyramids, one man was working on a different theory; and he hit the jackpot! The pyramids were made of a specially constructed cement containing fossil-bearing rock and a few human hairs! (News Services, third week of September, 1983). The real secret behind the pyramids remains quite unsolved by mathematitians or other scientists: why?

Aside from the way I feel about the "ostrich syndrome" evidenced by most of the modern scientific community, the Druids know that in any magical situation, the more you know about how a thing operates, the easier it is to influence the thing itself. It is a basic premise if you are planning more than a hit-and-miss operation. That is why I laugh whenever I am accused of any magical operation in which someone narrowly escapes being hurt or killed supposedly at my machinations. It is like being a sharpshooter. You never miss.

All this you must know, but what I am getting at is that the more in-depth explanations we can get, wither through the scientific community or the magical, the more effective

is the magic of which we are capable. I am aware you may disagree with this statement, but I still maintain it is true. I am a Druid, and will forever be true to the concepts Druidry stands for in the world. This is one of them.

This does not mean we should accept things which do not work. If we do not have the original of some present-day theory then we must try it to see if, in truth, it does work. If it does not, then it is best discarded; but if it does, and it is useable in an operation, then we should be glad of the inception of the idea in the magical world or any other. Magic, and our heathen or pagan religions have lasted for so long only because we discover new and useful ways of living and accomplishing those things we deem necessary, and this must continue if we are to continue as a viable group of religions and not disappear into the miasma of stasis which has absorbed, and will continue to absorb, those religions which refuse to acknowledge this important fact.

Dear Ed.,
I am interested in receiving your magazine. I do not live in the New York area, but I would like to know if your periodical could be sent to me by mail. Can you send me any information? I truly think your magazine is worth it.
Linda C.
Penn.

Dear Linda,
By this time you will know we can send you a subscription to the magazine and we are most happy you enjoy it. We just had a subscription come in from Austria, so I guess Pennsylvania is not too far. Thanks for your nice words, and we hope you will be with us for a long time.
DEA

Dear DEA,
Thanks so much for your prompt reply and the back issues of the BOREADEAN. I was hoping that you would respond because, quite frankly, I really do enjoy your magazine and was keeping my fingers crossed that it was just a paperwork mix-up that was responsible for us not receiving it.

Hope all is well with you. Right now I'm going to curl up under some warm blankets and catch up with reading the BOREADEAN (it's gotten cold here lately!).
Blessed Be!
Morven

Dear Morven,
I am so sorry about the problem with the exchange subscription. Things are crazy here right now, but the Shamhna season is finally over and all have returned to their homes across the Eastern United States, and I am getting back to work.

You enjoy The Boreadean in the same place I enjoy the Harvest magazine. I get it and take it directly to my bedside table and promise myself that if I am a really good editor and get a lot done that day, I can settle down with Harvest before going to sleep.

Harvest, for those of you who have not seen it, is a very well-done pagan publication with beautiful art work and good material. Morven is the publisher and editor of the magazine, which comes out of Framingham, Mass.

Keep up the great work, Morven. I enjoy you all very much.
Best Blessings,
DEA

News From Distant Groves

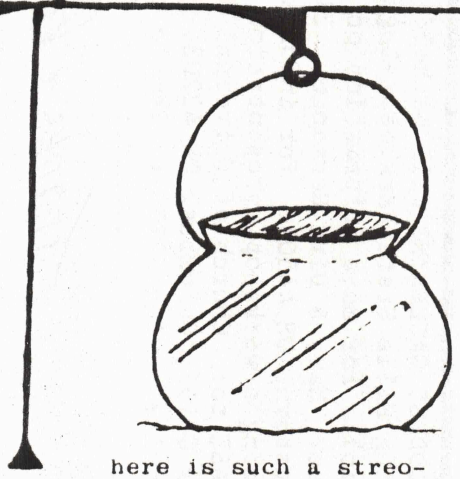
The 2nd annual GODDESS GATHERING will be held June, 21-24, 1984 at Hocking Hills State Park near Logan, Ohio (in southeastern Ohio). For more information on reservations, send SASE to: Mary & Dirk Hermance, 2116 Atkinson Ave., Youngstown, OH 44505. For information on programming (performing a workshop, presentation or entertainment) send SASE to: Church of Universal Forces, % Isis & Adonis, Box 03195, Columbus, OH 43203. Please direct any other inquires, with SASE, to Temple of Wicca, % Goddess Gathering, P.O. Box 1302, Findlay, OH 45839.

Thanks & Blessed Be!
Circuliver

Dagda's Festival Cauldron

Nolaig Feast

by Dea



here is such a streotyping of Yuletide food that I have heard women friends say, year after year, "I wish I could find something out of the ordinary to serve for my party, but all I can think of is turkey and cranberry mold."

I asked one of the very good cooks among the women in the pagan colony in Watertown to give us some ideas about what she would do in this instance. When the recipes arrived I was ecstatic! They were as unusual as the lady who put them together.

FROM CIRCE'S KITCHEN

Molded Vegetable Cream

2 pkg. unflavored gelatin
1½ c. cold water
1½ c. mayonnaise
1/3 c. horseradish sauce
½ tsp. salt
Dash white pepper
1 c. heavy cream, whipped
Assorted vegetable dippers

Soften gelatin in cold water; stir over low heat until dissolved. Cool. Gradually add gelatin to combined mayonnaise, horseradish and seasonings. Chill until partially set. Fold in whipped cream. Pour into lightly oiled 1½ quart mold. Chill until firm. Unmold, surround with vegetable dippers. 8-10 servings.

This would be suitable for the beginning of any meal, even for vegetarians in the crowd.

Marinated Mushroom Salad

½ c. chopped onion
¼ c. chopped celery
½ c. sour cream
¼ c. mayonnaise
2 Tbsp. lemon juice
1 Tbsp. chopped fresh parsley
1 tsp horseradish
1 tsp. prepared mustard
1 tsp. salt
¼ tsp. oregano
1/8 tsp pepper
1 lb. fresh mushrooms, thinly sliced
1 lb. salad greens

Mix together all ingredients except the mushrooms and salad greens. Place mushrooms in bowl; add dressing and mix well. Chill at least 2 hours. Serve on salad greens. 6-8 servings.

This is a nice opener for a buffet line and goes very well with the chicken dish below.

Hot Bacon Dressing with salad greens

6 slices bacon
½ c. sugar
1 Tbsp. cornstarch
1 egg, beaten
¼ c. red wine vinegar
1 c. water
1/8 tsp. garlic powder or one minced garlic clove.
Salt and pepper

Cook bacon until crisp. Drain and reserve drippings. In a bowl, mix together sugar and cornstarch; add egg and vinegar, mixing until smooth. Place in a 1-qt. saucepan and cook over low heat. Add bacon and drippings and water. Cook stirring, until thick. Add garlic, salt and pepper to taste. Serve hot over greens, tossed salad or quartered iceburg lettuce.

We found this also goes well over tomatoes on a bed of spinach.

Matterhorn Chicken

4 chicken breasts, split, boned, skinned.
Salt
4 tsp chopped green onion
2 c. (8 oz.) shredded Swiss cheese
2 eggs, beaten
3/4 c. dry bread crumbs
Oil
Hot parslied noodles

Flatten chicken breasts to ¼" thickness. Sprinkle each piece with salt, top with ½ tsp. onion and ¼ c. cheese. Fold chicken over cheese; secure with toothpicks. Dip chicken in eggs; coat with bread crumbs. Brown in oil. Place chicken in baking dish bake at 400° for 20 minutes. Serve over noodles. 8 servings.

Part of this dish could be done ahead of time. Place browned chicken in baking dish and place in refrigerator until thirty minutes before baking. Bake and serve as directed.

Dumplings and Cabbage Rolls

8 cabbage leaves
1 lb. bulk sausage
¼ c. chopped onion
1 egg
1 can (1 lb.) tomatoes,

or 2 c. chopped, fresh tomatoes.
1 tsp. salt
Generous dash pepper
6 oz. (3 cups) Mueller's dumpling macaroni

Soften cabbage leaves in boiling water; drain. Brown sausage, stirring to break into pieces. Remove sausage; pour off all but ¼ c. drippings. Mix sausage, onion and egg; spoon onto cabbage leaves; roll and fasten with toothpicks. Place rolls, seam down, in skillet. Add tomatoes, salt and pepper. Cover, simmer 45 minutes; remove toothpicks. Meanwhile, cook macaroni as directed; drain. Serve cabbage rolls and sauce over macaroni. Serves 4-6.

You may expand this recipe to serve as many as you will be having at your party. The colorful dish will be a holiday treat to jaded palates.

Zucchini and Cheese

1 crisp, young zucchini, thinly sliced
½ c. processed cheese, sliced or diced

Simmer zucchini in a small amount of water for 5 minutes or until tender. Salt and pepper to taste. Add cheese, cover and reduce heat. Serve when cheese is nicely melted. (Works well when done in an electric skillet.)

Because this dish may be done and kept hot in an electric skillet, it requires only one dish, and that is a prime party goal: to have as few dishes as possible to clean up after a great party.

Our two deserts are for two different types of desert tastes. One is light, served with fruit, while the other is sweet and more of an accent if you are having a light or vegetarian meal.

Devonshire Sauce

2 3-oz. pkgs. cream cheese
2½ c. milk
1 pkg. (3-3/4 oz.) vanilla instant pudding mix
1 tsp. grated lemon rind

Soften cream cheese; gradually add milk and blend. Beat in pudding mix and lemon rind. Spoon over fresh fruits (or drained, canned fruit) or layer with fruit in bowl.

This one is great if you have received a fine basket of fruit for a Yuletide gift.

Hemlock Pudding

2 c. boiling water } boil to
2 Tbsp. butter } melt
2 c. brown sugar } sugar

You may want to mix these three in a double boiler as it seems, from the rest of the recipe, that this would be easier and less likely to burn your sugar while it is melting.

Batter:
2 Tbsp. shortening
½ c. brown sugar
½ c. milk
½ c. chopped nuts
½ c. raisins
2 tsp. baking powder
1½ c. flour

Mix batter ingredients together and put into the boiling syrup. Place in a baking dish and bake at 350° for approximately 45 minutes to one hour. Test with toothpick for doneness.

And for a perfectly incredible finish to the evening's festivities, the drinks are on the house!

Poet's Punch

For each serving:
1 c. milk
1 stick cinnamon
twist each, orange and lemon
1 egg yolk
½ teas. vanilla
1 oz. Irish Mist

Heat milk, cinnamon and twists to boiling point. Mix egg yolk with 2-3 Tblsp. hot milk and stir in remainder of the milk. Add vanilla and Irish Mist and strain. Sprinkle with nutmeg. M-m-m-m-m.

Irish Coffee

1 c. coffee, regular or decaffeinated
teas. brown sugar
1 oz. Irish Mist
Whipped cream
Nutmeg

Pour coffee over the oz. of Irish Mist. Add the sugar and stir. Top with swirls of whipped cream which cover the top of the coffee and garnish with nutmeg. This coffee should be sipped through the whipped cream.

Holiday punch

1 c. water
2/3 c. grenadine syrup
1 6-oz. can of lemonade concentrate, thawed
2 - 12 oz. cans of black cherry soda, chilled
1 - 28 oz. bottle carbonated water, chilled
lime slices and meraschino cherries

In a bowl or a pitcher, combine grenadine syrup and lemonade concentrate. Slowly pour cherry soda and carbonated water down the side of the bowl or pitcher. Add ice and garnish with lime slice and cherry on cocktail skewers. 9 cups.

There you have a fascinating and luxurious holiday feast, for sure. Your guests will be humming for months over the unusual foods!

DEA

Don't Eat the Vine berries! We are informed that after September 30 the juice in the vine berries ferments making them intoxicating. The birds and animals are exempt, however, and may get as (hic) well-oiled as they please! Hmmmmm. Doesn't seem fair, somehow.

Windlover

GODS & MINDS

Amber

With this issue we lose one of our strong supporters and great researchers, Gwyddion, as a regular contributor. Gwyddion has, since our inception, been a strong supporter and a great researcher for this magazine. His articles in the section we call Gods and Minds have given us all food for thought.

His letter of retirement gave, as his reasons, the press of other obligations and the lack of reader response to his work, putting him in the position well understood by those of us who write: the lack of subject matter.

So, with regret, we bid Gwyddion goodbye, and hope that, occasionally, he will find time to do something from his researches for us. We will miss his work.

In the breach created by the absence of Gwyddion, we will be presenting some interesting work in the Gods and Minds area and column; written by our own Amber.

Amber is not only a student of ours, but also has background in the fields of medicine, business, computers and psychology.

Her aim in this first article is to trace a well-known and clinically respected psychological phenomenon to its very real position in the life of all students of our religion, although it also has basis in everyday life. Welcome, Amber.

The Phenomenon of Resistance

An application of Mental Health Philosophy to the priesthood

Teachers: What do you do when:

- your student doesn't contact you for a month when they are supposed to write or call every week?
- a student who has never missed a required meeting or ceremony, doesn't show up one night and doesn't want to talk about it?
- a student insists that what they are studying in college is so much more important than what they are studying with you that they couldn't complete a three-page paper, even though they have three months?

Students: What do you do when:

- you really know you should study that material, write that ritual, but somehow you just can't force yourself?
- requirements for attendance, study and other obligations you were meeting easily just a short time ago, seem suddenly seem impossible and outrageous?
- you think you must be losing your mind because you are no longer certain of anything, least of all the priesthood?

This article originally came to my desk as an assigned paper, but it is so vitally important to those on the priesthood path that we decided to print it so all our readers might know about it. Therefore, we have used the original paper by Amber, and have added some comments (in italics) to give examples and do some explaining. The original paper came to me, and I would know exactly what was meant by a term or a reference to some work we had done, but our readers could hardly be expected to understand all our teachings and inner-house activities.

DEA

This paper is a discussion of resistance as it occurs in the training of priests. Resistance is a mental health term meaning reluctance to bring threatening memories, thoughts, or desires into awareness.

I believe that as students approach the priesthood, resistance occurs, related to the adoption of an alternate way of looking at reality. To attain the priesthood, the student must work through the resistance. If all involved are aware of the resistance the process can be made easier and less agravating.

The first problem we should address is that of definition of priest-

hood. To the Boreadean there are two kinds of priest - one which involves <u>both</u> types.

The priest who goes on in later life to become a member of a religious order is also a priest from the beginning of his life. If he were not there would be no question of his ability to face all the work and life-problems of being a religious. This priest is <u>forever</u> and inexorably involved in giving, and the training and discipline required are monumental. He may not even understand that he was born a priest, for what he is in early life may not at all be what he must be as a priest, but it is certain that he would never make the grade if he were not a born priest.

The second kind of priest is born one but never actually becomes one.

My favorite example is a lady in Watertown who spent many years as a nurse at a local hospital. She is a Catholic, and therefore would not have been elgible for the priesthood of her own religion. After her retirement, she was away from the hospital for a short time, and then was recalled for over twenty years more of work, first as a nursing supervisor, and then as a social services worker for the hospital. She married and still lives with an alchoholic and is helping him all she is able. This is a born priest! Yet this woman never loses an opportunity to aid anyone in need.

In speaking of the priesthood in relation to resistance, I will be speaking, not of the priesthood of degrees and academia, but of the life priesthood, the process of continually becoming a priest - priesthood as a process, as a verb, rather than as a condition, dynamic, rather than static.

Life priesthood encompasses all of life. It does not begin at the onset of ecclesiastical education, but goes back to birth. It encompasses the way one grew up looking at reality as well as the way learned in the study of the priesthood. Hence, the conflict and anxiety which signals the onset of resistance.

A beginning student, especially in Paganism, is introduced to a wealth of new concepts. The new vocabulary of the work (new symbols and relationships) is a prime example of the necessary learning experiences of the student. This is, for the most part, memory work. The student is asked to learn, not to believe.

It is only through learning these new words, signs and symbols that the student is able to progress, for the study of our religion does not allow the laxness normally experienced in schools today. The presures are heavier, the demands more acute.

As time goes on and the basics are mastered, the student begins, consciously or unconsciously, to log up experiences which are somehow different. Somehow, in 'that' circle, they just <u>knew</u> something was different.... an initiation or initiations leave them with experiences they cannot quite explain... that divination system they swore was 'bunk' and memorized under extreme protest gives them information they can't deny.

Older students and teachers give them knowing looks and nod their heads and manage, most of the time, not to say, "I told you so." Most of these experiences fade in intensity and are pushed to some corner of the mind but as time goes on the truth begins to dawn: "OH, <u>*(expletive of choice)*</u>, IT'S REAL!"

Somehow, either with one experience which cannot be shaken, or many little ones which build up to the point where they can no longer be ignored, the new way of reality suddenly seems every bit as valid as the one they have always known. This produces conflict and anxiety and the result of the prolonged agitation is resistance.

Until the student finds a way to resolve this conflict they are likely to resist anything which gives them more evidence, often behaving in a way uncomprehensible to their teachers, who cannot understand why such conscientious students should find their required duties so impossible.

The important thing at this point is for the teacher to realize that it has nothing to do with the teacher's abilities or the student's potential as a priest. Resistance is a normal reaction to anxiety and within limits it is important to allow students to use it to cope. Setting limits and confrontation are among the best ways for a teacher to deal with resistance.

The setting of limits consists of stating explicitly what behaviors you expect (and what will happen if those expectations are not met). However, it is important that the teacher makes no threat he or she does not intend to keep in the event the student does not respond.

This procedure and its applications will, of

course, be modified according to group, laws and specific persons or instances.

If the group usually gives leeway for the student who transgresses, the application will be different than for those groups who adhere rigidly to discipline as do we. In the latter case, the problem should be solved in the mind of the teacher, as regards each student, prior to the onset of instruction, as the problem is apt to arise in over ninety percent of the advancing neophytes.'

I have handled it in various ways, through the years. If a student is a good student and seemed, before the onset of resistance, to be progressing on a better than average scale, I usually suggest that he or she remain at the point at which they began to resist, and to continue to come to ceremonies and, instead of going on with lessons, to meet with me on a once-a-week basis for counselling in an endeavor to set things straight.

For those doing less well when they began to resist, I might suggest they take what we call oddessey. This leave of absence from the group is for one year and a day. This gives the person time to think, be involved in other pursuits, and to come to terms with whatever was bothering him or her while they were here.

Sometimes, this will give a bit of a shock to the person, a shock which overcomes the resistance, at least for long enough for them to be able to discuss the problem and take action of their own. At other times, the resistance factor is great enough for the student to actually want the leave, in which case they depart in love and joy and truth and usually return within the alloted time to begin again at its end.

In the case of covens or groves which are not as stringent in discipline as are we, they may simply wish to suggest the student take a couple of weeks, or even months off in order to come to terms with the problem.

Confrontation consists of confronting the student with his or her behavior. Depending upon the degree of the resistance, this may be an observation by the teacher, that it seems to be difficult for the student to work at that time, to a joint exploration for the causes of the resistance.

By being aware of the problem, it is possible to reduce some of the emotional by-products of resistance. It is natural for a teacher to be angry and frustrated with a student who is being resistant. However, by being aware of these and other emotions, the teacher can keep the focus of the interaction on the resistance and its causes.

It has been decided that, here at the Motherhouse of the Boreadeans, this particular symptom of emotional problems should be laid before the student in a positive way at the time of their beginning of the studies, so that they will not encounter it unawares and may be able to aid themselves somewhat, and will, at least, be able to tell and notify their teachers when the resistance seems to be setting in.

Note:
The mental health philosophy, or process, looks at all behavior as having meaning. The color clothes you wear, the seat you take at a table, being late for an appointment - everything has meaning and is interpreted. This can be exceedingly frustrating for those who come into casual contact with mental health professionals, *who seem to outsiders to constantly be involved with their particular brand of psyche and detached from the 'real' world.*

However, I think this above view compliments Boreadean philosophy. It does not strike us as at all strange that between the worlds, little things such as the color of a candle or a robe, the place one takes in the circle, or the way in which one holds a tool should have meaning. We look for hidden meanings around us all the time.

I believe that the mental health perspective can be useful and have tried to demonstrate this in the above article on resistance.

Most of us have encountered the blocks presented by resistance in some way or other. If we notice it in the behavior of others, it may be well to try to help them understand it, for there are many folks who have never known why this phenomena happened to them, nor why it suddenly stopped.

We hope that, in explaining some of the mechanics of this problem, that it will help you deal with it when next it looms its challenging head in your own psyche.

Amber
with comments and additions by DEA.

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L N E E R G R E V E

Words:

Yulelog
Mistletoe
Solstice
Evergreen
Holly
Boughs
Fire Festival
Ivy
Candles
Midwinter

Just find the Yule words and circle them. Remember, some may be written backward, some forward, some diagonally, some up and down. Enjoy yourself.

Solution page 82.

Children's Sidh

Yule Log

The custom of burning the Yule log was widespread in Europe, but seems to have flourished especially in England, France, and among the Southern Slavs. Each particular custom seems to vary slightly, although these beliefs happen to be common.

It is thought that the Yule log was only the counterpart of the midsummer bonfire, kindled within doors instead of in the open on account of the cold and inclement weather of the season.

The superstitions attached to the Yule log have no apparent connection with Christianity, but carry their own heathen origin plainly stamped On them.

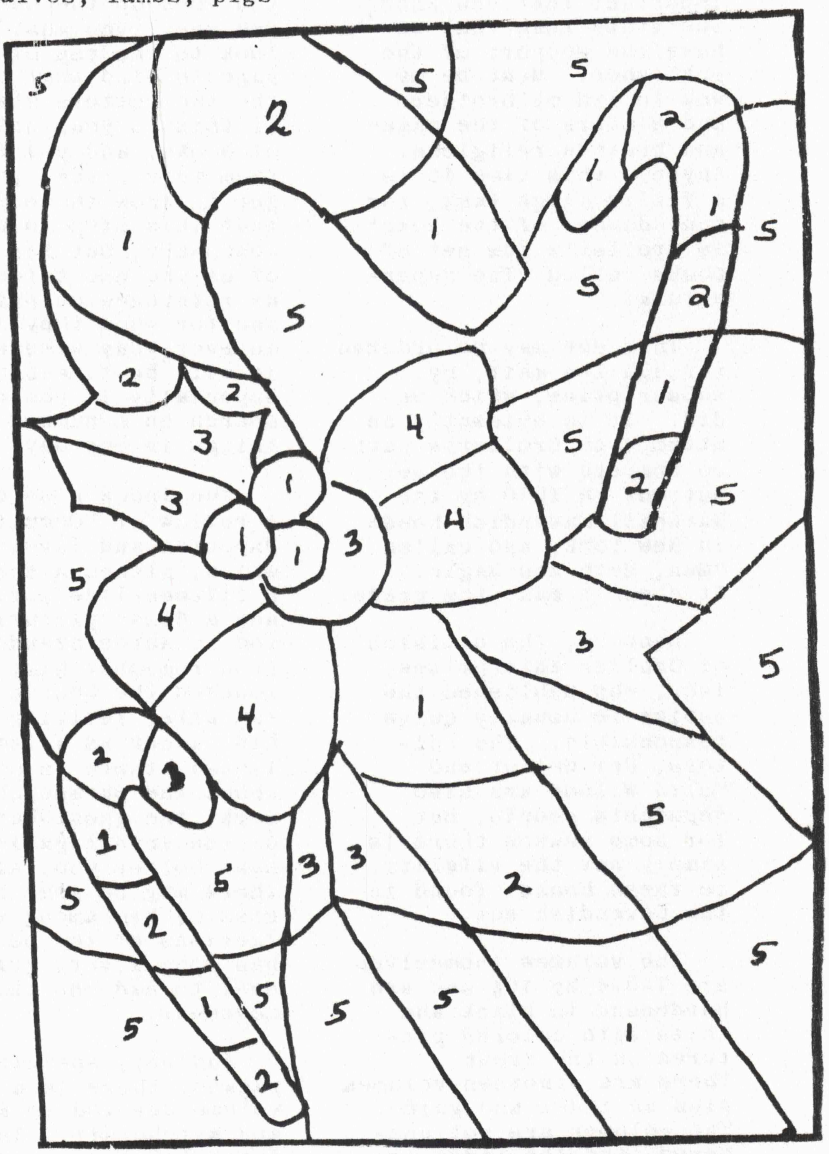
During the mid-nineteenth century, the old rite of the Yule log was kept up in parts of Central Germany. In valleys of the Sieg and Lahn, the Yule log was fitted into the floor of the hearth, and was left to glow under the fire. The log rarely reduced to ashes within a year. a new log was used every year. The remains were ground into powder and strewn over fields during the Twelve Nights. This act was supposed to have promoted growth.

In some villages of Westphalia, the people removed the log when it was slightly charred. It was then kept and replaced on the fire when a thunderstorm broke. They believed that lightening would not strike a house where the Yule log was burning.

In France, the common name for the Yule log was trefoir, or Christmasbrand. This log was placed on the fire for a little while every day until the Twelfth Night. The people believed that doing this would protect their houses for one year from fire and thunder if the log was put under the bed; prevent the inmates from getting chilblains on their heels in the winter; cattle of many maladies; a piece of it steeped in a cow's drinking water would help it calve; ashes strewn on fields would save wheat from mildew.

In England, very similar beliefs were held to be true, and the same procedures were followed. On Christmas Eve, the Yule log was lit with a fragment of its predecessor.

The Southern Slavs believed that they would have many calves, lambs, pigs and kids as they stroke sparks out of the burning logs. They also scattered the ashes on their fields to make them fertile.



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2. White
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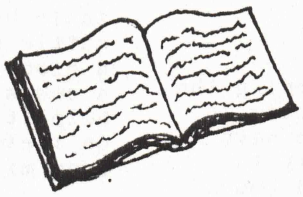
5. Blue

Kirsten

The Book Worm



Well, readers (sigh), it is not often that I do this, but sometimes I find a book, or set of books, which simply is not all it should be, and I still consider it more important that you know, the truth than that we have the support of the publisher. Must be my vow to aid my brothers and sisters of the pagan and heathen religions. Anyway, this time it is a really large task, for the 'downer of the year' is Grolier's new set of books called "The Supernatural."

This set may be ordered through the mail, by subscription, which we did. It is evidently an attempt on Grolier's part to compete with the set put out in 1970 by the Marshall Cavendish house in New York, and called "Man, Myth and Magic." It doesn't make the grade.

Danbury, the division of Grolier Enterprises, Inc., who published the series is usually quite responsible. The editors, Uri Geller and Colin Wilson are also reputable people, but for some reason there is simply not the vitality to these books found in the Cavendish set.

The volumes themselves are 7-3/4 by 10½ and are hardbound in black and white with colored pictures on the front There are nineteen volumes plus an index and guide. The volumes are not numbered, and the index is done by code. The code key is given at the top of each page in the index book and includes two capital letters for each volume. In the index itself, these letters are used just as the volume numbers would be in an ordinary set index. The problem is that after you look up the subject you seek, you must then look to the top of the page to find what book the two letters stand for. If this is your only set of books, and you read them very often, you may get to know the code so that this step is not necessary, but for those of us who use these sets as reference material, and for whom they are not an every-day necessity, it will be time-consuming, especially if you do research on a number of things in one day.

The index also contains a review of "Occultists, Psychics and Investigators," which, although there is a fifteen-line paragraph and a 4½x4" picture devoted to Anton Szandor LaVey (you remember him; he founded the Church of Satan after retiring from his career as a tamer of lions), there is nothing about the parapsychology work, the ghost-banishings or the investigations of Hans Holzer who, although there may be some criticism of him among various factions of the occult, has done a very great deal to aid the pagan movement.

And say, speaking of pagans, there is a whole volume devoted to Witches and Witchcraft. In it, Anton LaVey is given a large section, as is the man named Gilles de Rais, about whom the writers seem to have read a bit, although it is certain they did not do much in the way of thinking. (See series on this man in the 1982-83 issues of this magazine.) At great length, the association of Witches with the devil is expounded. Sex and nudity is accented, as it is always accented, especially when you do not have writers who know whereof they speak, and if they are Christians it only compounds the error.

Short sketches are given of Sybil Leek and Alex Saunders, and Alex is pictured about to complete the Great Rite in truth with his priestess. Of course, all the old 'cons' about flying ointments and the denounciation of Christianity are trotted out for another display. Gerald Gardner is portrayed as a sex pervert using the craft as an excuse for his perversions, and, although he was an unusual man, I have no doubt that he was quite sincere in his beliefs and does not deserve this kind of press.

There is also a three-page article on Edward Paisnel, the Jersey killer and rapist who thought he was a reincarnation of Gilles de Rais, and who worshipped the devil at an altar in his room. This article opens the book on Witchcraft and Witches!! It gets worse.

There is, of course, a whole volume dedicated to Uri Geller. One of the chapters is entitled, "Getting to Know Geller." I would guess that those

who put this together are Geller fans. The book is a story on his life and works, his persecutions by those who tried to debunk him, and his fight to be what he has to be.

Another volume deals with Ghosts and Poltergeists and, again, Holzer is not mentioned, and none of the remarkable photographs he has taken of ghosts were shown. What a waste!

I could go on and on, but there is just no end and we have no more room to devote to this. I will, however, give you the titles of the rest of the volumes:

Alchemy, the Ancient Science
Atlantis and the Lost Lands
The Cosmic Influence
Dream Worlds
Enigmas and Mysteries
Ghosts and Poltergeists
Healing Without Medicine
Minds Without Boundaries
Monsters and Mythic Beasts
Mysterious Powers
Magic, Words and Numbers
Psychic Voyages
Strange Cults
Spirit and Spirit Worlds
Signs of Things to Come
Visitors From Outer Space
Vampires, Zombies and Monster Men
Wisdom From Afar
Witches and Witchcraft

Finally, friends, miss this one. It is not worth the paper it is printed on, and we do not recommend it to anyone but Christian mystics who are not too crazy about their chosen discipline. We are returning our set.

Back Alley Books

Sometimes some of the most valuable books of all are found in back alley book shops and on tables at rummage sales. This issue we would like to introduce you to one of those.

Dear DEA,
I've noticed that you can find some very interesting books when the public library starts selling off excess stock, and I've come up with a good one:
In the Footstep of Orpheus
by R.F. Paget
Roy Publishers, Inc.
New York, 1967
$5.95

This is one of those unfortunate books which contain fascinating information, marred by rather bad writing. The premise of the book is simple - the description of the entrance to the underworld of Greek and Orphic mythologies (and mysteries) was, in fact, an actual geographic location... and that the author has found it.

Strange as this may sound, the author seems to make a fairly good case, giving a history of the area from both ancient writers and archeology, up to the time that the actual "entrances" were sealed, during a Roman supression of the cult of Apollo (that's right, Apollo).

The author gives an interesting rundown on some of the major methods of divination, and histories of the more famous oracles of the Greco-Roman world.

Windlover

Our thanks to Windlover for a hint on a book which gives some insite on a subject near and dear to the hearts of us all - the Mysteries.

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On the Submission of Manuscripts

The Aurora has expanded its issues to about seventy pages and the authors of some of the columns and articles have correspondingly lengthened their submissions. Just to give you an idea of why we are now setting down some ground rules, it took seven and a half hours to type, correct, retype, edit, proofread and finalize one of the articles this time. Because we want to have more time to do the best job we can for you we are asking those of you who will submit articles to us to conform to the following criteria:

1. Please type all submissions, double spaced and with 1½ margins so that the job of editing may more easily and swiftly accomplished. If you do not own a typwriter, or if you are unable to get the article typed, please be good enough to submit it two weeks before the deadline date for regular submissions.

2. Please make sure you do your <u>own</u> dictionary work. Misspelled words are your responsibility in <u>any</u> submitted manuscript, to us or to another publisher.

3. If you are submitting a report on a book, please make sure that at the top you include the title, author, publisher, date, number of pages and price of the book at the time of purchase. Also, please write it out. We have not had this trouble too many times, but notes on the book cannot be printed and someone here has to read the book in order to finish the review..

4. For those of you who wish us to publish reference to a gathering, please make sure all the information is there.

5. If you do not wish to use your name it is fine with this magazine, but please do not leave us without an author's name. Invent a pen name!

6. We will do no more editing than is necessary, but please understand that we have a policy which precludes the use of poor English in so far as we are able to correct the errors.

On the submission of Art Work

1. Please make sure the work is no larger than 7½ by 10.

2. Covers must be of symbolic and Druid or general Pagan nature and value. The actual design must leave room for our usual headings.

<u>Deadlines</u>

Summer Solstice Issue - April 15 Autumnal Equinox Issue - Jul 15

Yule Issue - - - Oct. 15

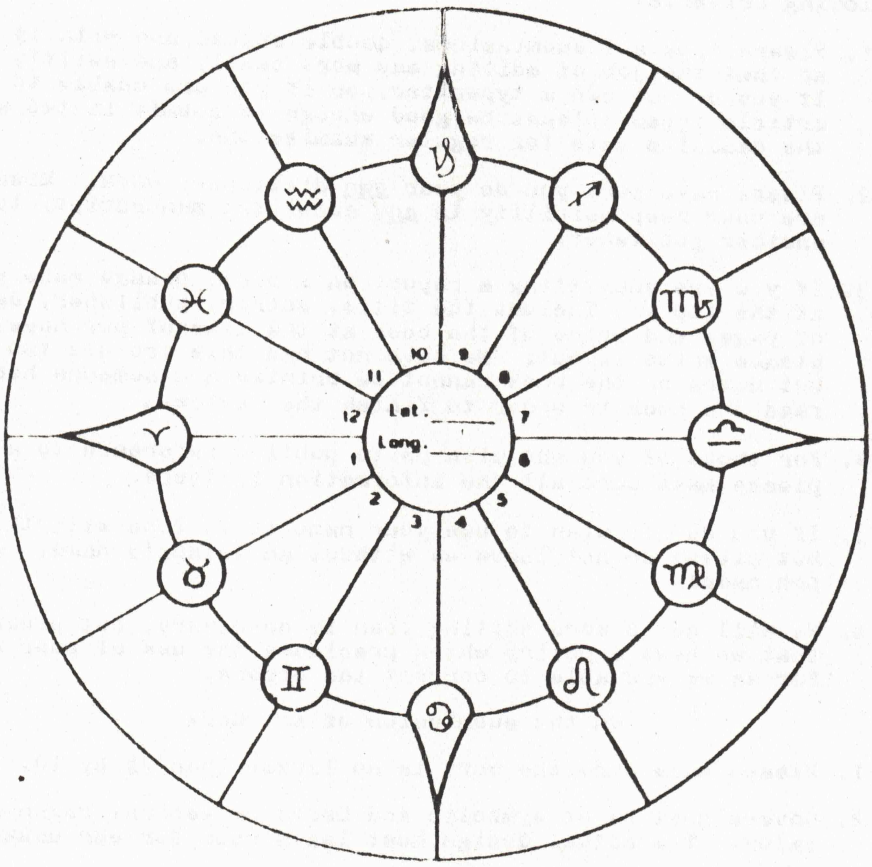
All Vernal Equinox material must be in by Jan 15th

Dell

P.S. Thank you!

A Bird's Eye View Of ASTROLOGY Part I

by Aine



Introduction

You probably don't know anyone who has never heard of astrology, but it is just as likely that you know many people who know very little about it. You yourself may not know much more than what your sun sign is, and may find your self confused when a friend casually makes an astrological reference, or when an astrological term is used in an article found in a magazine such as this one. Or you may be a very experienced astrologer, in which case you must have had at least one friend or acquaintance ask you to explain "what that stuff is all about." I have people ask me that question often, and when I ask how much they want to know, they usually answer something like, "Oh, just enough so that I'll know what you're talking about." Obviously, a person who says this is not at all (or at least, not yet) interested in reading a several hundred page book on the subject, so I usually find myself spending the half-hour or so to give what actually amounts to a basic astrology lesson.

After awhile, I found it rather frustrating to give the same lesson over and over again. When I teach students I can gather them all together, or, if I end up working with them one at a time, at least it's during time set aside for lessons. But there are times when I can't give an impromptu lecture, and at those moments I have found myself wishing that I had a

little pamphlet I could hand out to people. There are probably many other people who wish that such a thing were widely available, either so they could hand it out or so they could read it themselves. This was the idea that lead me to this series.

This is meant to be a **basic introduction** to astrology. Astrology is too complicated and diverse a subject to reduce to a few pages with any completeness, so there will naturally be many things left out. Most of this series will refer to **natal** astrology, which is the casting and interpretation of the birth chart; this is the most common type of astrology in use today. This will help you to follow a discussion of a chart, but certainly not how to cast and interpret one yourself; anyone who wishes to know these things should go on to read one of the many fine books on the subject.

The format of this series was one which developed naturally from the times I spent explaining astrology to others. You may not agree with the order in which things are presented here, but this progression has worked best for me. The series will be in six parts, as follows:

I. The Elements
II. The Signs
III. The Planets
IV. The Houses
V. Putting It All Together
VI. Other Types of Astrology

Two sections will be presented in this and in each of the next two issues of the **Aurora Boreadean**. So if you or your friends are interested in finding out what astrology is all about, sit back, relax, and enjoy!

Introduction to Astrology

Why learn more about astrology? Because it is one of the many tools we use to further the understanding of the Self, which may be one of the most important tasks we undertake in our lives. You may prefer to work with other occult tools instead, such as the tarot or palmistry, or you may choose to combine several of these disciplines in order to learn what you wish to learn. Working with several of these is not a bad idea, because they are all interrelated. In fact, the oldest tarot deck still in existance has twelve zodiac cards plus an astrologer card, and the parts of the palm have planetary correspondences.[1] Used together, they may provide a much more complete picture than any one of them alone.

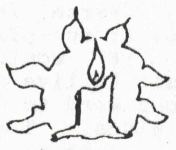
Astrology is many thousands of years old. Today, anyone who wishes to do charts merely needs the money to purchase a few books and the time to read and use them. Initially, it's use was restricted to a select number of trained individuals, such as priests or mystics. As new religions superseded the old, astrology became less acceptable; at times during the Middle Ages people were severely punished for practicing the art. Even now people may still look upon serious astrology students as "strange" or "flaky". It is interesting to note that while astrology is presently attacked on the grounds that it has no scientific basis, earlier groups such as the Christian Fathers denounced it **not** because they thought it was a false science, but because they thought that it was a **science**![2] If you look through several "how-to" astrology books, you will find that the methods of casting a chart do not differ greatly. Methods of interpretation may vary more widely, but they still share basic ideas that astrologers have used as far back as we can trace.

The newcomer to astrology should be aware that there is a lot more to it than knowing his or her "sign". "If the reader turns to the page containing a description of the qualities of his Sun-sign, and expects to read a description of his own character, he will be disappointed. Many important factors will be missing. In essence, every man is the sum of the influences of his Sun-sign, his Ascending Sign and all the other astrological influences in his birth chart."[3] This is an important point to keep in mind when first becoming acquainted with astrology. So many people do simply read the description of their sun sign, and then reject the entire discipline on the grounds that "that isn't me", without ever exploring further. In order to put together the fullest picture one must look at the component pieces -- of which the sun-sign is only one -- seperately and then together.

I. The Elements

The ancient Milesians had a philosophy of five elements, of which the four physical ones are fire, earth, air, and water. It was long believed that these were the basic components of all things physical; hence the label "element". People who work with the occult are probably familiar with the four elements; they play a large part in many occult disciplines. Astrology is no exception. The elements are so important in astrology that they have their own term: astrologically speaking, they are called triplicities. Each one imparts its own particular characteristics to a chart. **The Compleat Astrologer** distills these characteristics down to a few keywords: "Fire, enthusiastic; Earth, practical, stable; Air, intellectual, communicative; Water, emotional, intuitive."[4] These are good words which evoke the most basic concepts expressed by each element, helping the beginner to remember the effect of each element upon the personality.

Since an element has distinguishing characteristics, it follows that the signs belonging to that element will have some things in common. For example, the three signs belonging to the element of fire (Aries, Leo, and Sagittarius) all have enthusiastic qualities; they differ in the way in which those traits are expressed. A person born under a sign belonging to the element of fire is properly called a fire-sign; people born under signs belonging to the other elements are known as earth-signs, air-signs, and water-signs, respectively. There are three signs of the Zodiac belonging to each one of the four elements, which accounts for all twelve signs.



The first element found in the zodiac is fire. Fire is the element of **energy**. When we talk about energy of the type that heats or lights our homes, we are talking about the physical uses of this element. The body uses fire as well; electricity is a

form of fire, and the nervous system would not work without electrical impulses. Energy is, therefore, required both outside and inside the body in order to sustain life and allow the individual to function. Fire-signs are often the doers of this world, as they have the energy available to channel toward many projects. These people express themselves most often through action.

As mentioned before, the keyword for fire is enthusiastic. Fire-signs do at times exhibit an exuberant joie de vivre that may make them seem very animated. "Fire is the desire for life, the will to be... It is the element of fire in a horoscope which serves as the animating force behind an individual's self-assertion."[5] This self-assertion is often the most striking characteristic of a fire sign: they always seem to know what they want! If others are not careful, they may find themselves subject to the will of a fiery person, simply because they did not make up their minds fast enough. This does not mean that people who have a lot of fire in their charts are always leaders. Actually, fire-signs usually just head in the direction that they want to go, and if others follow, fine. If their decisions turn out to be unpopular, then they will continue alone. This is different, for example, from earth-signs, who dislike heading in any direction, whether as follower or leader!

Earth is the element of **body**. The bodies of all living creatures on this planet have some kind of solid component, which means that we all have a little bit of earth in us. Earth is outside of us, too: if our planet weren't solid, it would be very difficult to live on. "Solid" is a good word to describe the earth signs. These people often have healthy, well-muscled bodies, although some may be completely the opposite of this. One can often monitor the well-being of earthly types simply by watching their appearance.

The realm of earth includes not only the physical or solid, but the material as well. Earth-signs are very interested in **things**, and their accomplishments reflect this. "Earthy people do this [create] through the gathering of material possessions and the actual building of the physical aspects of Man: his industries, his homes, his physical body."[6] So not only does the earth-sign wish to exercise his body, he also wants the very best equipment to do it with.

The keywords for earth are stable and practical. Earth people are quite practical, but too much practicality can mean a lack of creativity. Stability is also quite prominent, but somtimes they can be so stable that they never move. On the other hand, this stability can sometimes be misleading. Earth-signs are generally even-tempered, but watch out for the earthquakes and volcanoes: when they've had enough, they may well explode! Of course, the eruption or quake is over quickly, after which the stability returns -- for a time.

Air-signs don't explode, because they never let anything build up. They want to **discuss** their differences with you -- and their hopes, fears, problems, loves, stray thoughts, and anything else -- and they want to do it constantly. Airy people are the talkers of the zodiac. And why not? Air transmits sound vibrations, radio waves, and satellite transmissions; this is why "communicative" is one of its keywords.

"Intellectual" is the other keyword for air. "Air is the element of **Mind**... It is mind which sets Man apart from the animals."[7] Thought and reason are the modes of expression for air-signs. If these people are not talking, they are often reading; if not reading, then writing. All this communication is usually to and about other people, for people are the air-person's other great love. People with a lot of air in their charts like to socialize. Many if them are very unhappy if they are alone for very long.

Friends are important to airy people, but they often have trouble sorting out how they feel about them. Air-signs can be so rational that they lose touch with emotions. Others can be very perturbed when they find that the sparkling, witty, life of the party is shy and confused when one on one. An air-person may be a great philosopher, and may write volumes on the subject of love, grief, or sorrow, but when it comes to actually dealing with these feelings subjectively, they may have difficulty.

This is not so with water-signs. Water is the sign of emotion. The body is mostly water, and the moon's tidal pull is known to affect people's feelings. Water goes with our emotional expressions, too; we cry when we are feeling intensely happy or sad. Water people express themselves through emotion. These people often display a greater range of feeling than others can. While they may not be able to express themselves in words, tone of voice and facial expression will convey their meaning accurately.

Water-signs are also considered intuitive. In a large part, this intuitiveness comes from an ability to read the feelings of others. "Astrologers call water the element of Soul or Emotion. Soul is, in part, that element of human nature which provides understanding and compassion for the feelings of others."[8] Water people can be very good counselors if they are inclined to be caring. However, they can also become very self-absorbed. Many water-signs are secretive, not wishing others to discern their feelings, and they may put a lot of time into concealing what they feel. At other times, they may wish to share their feelings, in which case they will discuss them freely -- but they will ignore the feelings of those who they are talking to. As with all the other elements, water bestows both positive and negative characteristics upon those who have it in their charts.

Before moving on to topic II, The Signs, here is a brief description of two other astrological concepts: the quadruplicities, and the gender of the signs. Like the elements, these impart their own characteristics to a person.

There are three quadruplicities. **The Compleat Astrologer** gives them the following keywords: "Cardinal, enterprising, outgoing; Fixed, resistant to change; Mutable(common), adaptable, changing."[9] A more psychological view of the quadruplicities deals with their effects on different parts of the mind. "A cardinal sign has a dynamic infuence, though lacking directive power, and affects your conscious mind; a fixed sign awakens your desire nature, makes you stubborn but not dependable, and affects your subconscious mind; a mutable deals with your subconscious."[10] There are four signs of the zodiac belonging to each quadroplicity.

Male and female are the gender descriptions for the signs. "Keywords: Masculine, direct; Feminine, receptive."[11] This may be a little too simple, but states the case succinctly. "Male is primarily the outgoing, centrifugal force in the universe. Female is primarily the incoming, centripetal force."[12] Fire and air signs are defined as male, earth and water are female. This does **not** mean that a water-sign man would be effeminate, or that an air-sign woman would be excessively masculine. It is simply another way of describing the signs and their characteristics.

II. The Signs

Most people know that astrology has something to do with the stars. What's the connection? Each astrology sign corresponds to a constellation in the in the sky. These constellations all lie in a band around the earth known as the **ecliptic**. The ecliptic is "the apparent path of the sun through the sky. From the earth it appears to describe a great circle."[13] As with all circles, the ecliptic has 360 degrees of arc. Dividing by 12, we get 30 degrees alloted to each sign. The actual constellations may each be more or less than 30 degrees, but an astrologer treats the signs as evenly spaced. It takes about a month for the sun to "move" through one sign. Actually, on this planet, it appears that the sun is moving around the earth (geocentric orbit), rather than the other way around (heliocentric orbit).

The other planets also move along the plane of the ecliptic, and therefore travel through the signs. "Astrology always has been, is, and always will be geocentric; but the **astronomical** reason that the planets appear to confine themselves to the Zodiac is that their real orbits around the Sun are all more or less in the same plane."[14] But why, if we know that the planets actually revolve around the sun instead of the earth, have we not changed astrology to fit these facts? "In a natal horoscope, we show all the planets as revolving around the Earth, as it is their influence upon **us** and not upon our sun which is of most concern to the astrologer."[13]

"The name 'Zodiac' comes from the Greek word **zodiakos**, meaning 'to do with animals'... The plural **zodia** was used by Aristotle for the Zodiacal constellations, presumably because the ancients pictured many (though not all) of them in animal form."[16] The animals -- and others -- that represent each sign are supposed to have some bearing on the characteristics of that sign. By looking at the symbol associated with a sign, the element, and the quadruplicity, much can be told about the sign's nature. Brief descriptions based upon just these things will be given here.

Anyone who wishes to find more than this description of their sun-sign has many places in which to find one. Almost any gift shop has some sort of astrological knick-knacks -- like mugs or posters -- which tell a litlle about each sign. Little booklets can be purchased that tell about nothing but sun-signs. Popular astrology books are available that claim to give guidance to people's love lives and day-to-day problems; these take only the sun-signs into account. For a full picture of each sign, it is best to consult a serious astrology text. Such books are easily available, and it is probably a good idea to look at more than one. The descriptions may vary on minor points, but the basics will be the same.

The zodiac is, as has been mentioned, a circle, but the "beginning" point has been set at Aries. The day that the sun reaches zero degrees in Aries marks the day of the vernal equinox, which is the first day of spring. This is the beginning of the astrological year. The year progresses through the signs and seasons until it reaches Aries again -- and then the progression begins anew. For this reason, any description of the signs begin with Aries.

Aries is a cardinal fire sign. This means that people born under this sign have lots of energy with which to be outgoing. Aries is the ram -- and the picture of a ram with his head lowered, charging full speed ahead, is quite descriptive of this sign. These people are freedom loving and adventurous, and often quite creative. They are very frank and open. However, they do have a tendancy to be selfish, impatient, and impulsive -- the ram runs full tilt over anything in its path. Aries people are always hurrying to somewhere, even if they have nowhere to go! The sun is in this sign from about March 21 to about April 19.

Taurus is a fixed earth sign. The earth is already pretty solid and immovable; when you add an unwillingness to change, you get a Taurean's chief characteristic: stubbornness. Ever try to move a bull? When he's angry, he'll charge you, but after the quake is over he's placidly chewing his cud again. Taurus people are often built like bulls, with chunky, muscular bodies. For this reason, they have strong powers of endurance. Like all earth signs, they are practical and

determined; the fixity allows them to be reliable and patient as well. On the negative side, they can be lazy, possessive, and lacking in creativity. But if a Taurus is your friend, you may be surprised to find him one of the most affectionate, loyal, and trustworthy people you know. The sun is in this sign from about March 21 to about April 19.

Gemini is the first air-sign of the astrological year. It is mutable, and its symbol is the Twins. Geminians change their minds often, and faster than anyone else! They display a versatility unequaled anywhere else in the Zodiac. But they must watch out so that this versatility does not degenerate into inconsistancy. Like all air signs, they are intellectual and talkative. They also are good writers, especially of comedy. But, also like other air signs, they tend to be superficial and indecisive. They can also be twitchy and restless, and may be terrible gossips. The sun is in this sign from about May 21 to about June 21.

Cancer is a cardinal water sign; its symbol is the crab. As you might guess, Cancers can literally be crabby; having all the outgoing cardinal force channeled through their emotions makes them often overemotional. Also like crabs, they have a hard shell covering a soft inside; for this reason they are secretive about their feelings. But they can be very open and caring about the feelings of others, and make good parents. It's easier to picture a crab being cautious and tenacious rather than sensitive and imaginative, yet Cancers are all these things. These people are most comfortable at home, or at least in familiar surroundings. The sun is in this sign from about June 22 to July 21.

Leo the lion is the next sign. Like Aries, this is a fire sign, but it is fixed, like Taurus. In other words, Leos are energetically unchangable. Just as the lion is called the "king of beasts", Leo is the king of the zodiac. There are two types of rulers: the generous, organized, and open-minded king whose only thought is to provide for his subjects, and the conceited, opinionated snob who expects his subjects to wait on him hand and foot. Leos have elements of both of these. Still, no matter whether they are expressing their traits positively or negatively, they are always doing it in a powerful and majestic manner. Leos also generally have lovely "manes" and take great pains to keep their hair healthy. The sun is in this sign from about July 22 to August 21.

Virgo, a mutable earth sign, is most often portayed as a voluptuous young woman. This is somewhat misleading, as Virgos are usually chaste and modest. (Remember, other factors in the chart can mitigate this influence!) For the stable, practical earth to be changeable is very difficult; Virgoes tend toward small, frequent eruptions that are expressed as worries and complaints. These people are also the type who keep "little lists". A Virgo will be happy to tell you all your faults in disgusting detail, but they will have an equally detailed list of all your virtues as well. This analytical nature can be very useful, but it should not be allowed to degenerate into criticalness. The sun is in this sign from about August 22 to September 22.

Libra is represented by a pair of scales, which are symbolic of the scales of justice. Librans do have a tendancy to judge others -- this is the **only** thing they are decisive about! -- but they also attempt to be fair and impartial. They don't like conflict, and try to resolve differences between people as much as they can, even when they aren't involved. This is a cardinal air-sign; Librans talk louder and longer than anybody. They are also very romantic; if you are involved with a Libra he will send you flowers and candy, and will probably be a dreamy dancer. However, don't be surprised if you find that he prizes the relationship more than you! Librans usually have excellent taste and love luxury, but they have to be careful not to become lazy and spoiled. The sun is in this sign from about September 23 to October 22.

Scorpio is a fixed water-sign; this means they have quite stubborn emotions. Negative expressions of this include jealousy and suspiciousness; but on the positive side, they can be quite persistant, and generally know what they want. Scorpios desire things, and when their desires are not fulfilled they can be exceedingly resentful of who, or whatever, stood in between them and gratification. The scorpion's stinger is most often used to remove such obstacles -- a snide remark here, a subtle word there, help to poison those who the Scorpio wants out of the picture. On the other hand, Scorpios have very powerful feelings, and when combined with their discerning, imaginative qualities they are able to produce great works of art. This great creativity is often expressed in a human sense; Scorpios are very passionate, and are said to be marvelous lovers! The sun is in this sign from about October 23 to November 21.

Sagittarius is the last fire sign, and is mutable. The changeable nature mutes the aggressive nature of fire somewhat; Sagittarians are the most open-minded of the fire-signs. The centaur's strong legs and long wind let him roam wherever he wishes. Sagittarians love travel, adventure, and the outdoors; they are jovial and optimistic as long as they feel free. If cooped up, however, they will become restless and careless of their surroundings. They can also be quite irresponsible, generally forgetting to do whatever it was they said they would. But when you confront them with this, they simply smile sincerely, and begin a philisophical discussion on the higher purpose of humanity -- which ends up making you feel that whatever-it-was you wanted is actually unimportant. The sun is in this sign from about November 22 to December 21.

Capricorn is the sea-goat, only partly at home on land. To keep his head out of the water and his feet on the earth which is his element, he is careful, patient, and perservering. Capricorn is a cardinal sign, which makes him more ambitious than the other earth-signs. People born under this sign are quite even-tempered; an explosion for them usually never gets as far as shouting, they simply turn mean for awhile. Capricorns are often quiet, so it is easy to forget that they have quite a sense of humor. When you least expect it, a Capricorn will come out with a very dry, witty remark and a goaty leer. These times are refreshing breaks from the pessimistic outlook they normally seem to cultivate. The sun is in this sign from about December 22 to about January 20.

Aquarius is a fixed air-sign, which seems almost a contradiction. Air generally moves about, so Aquarians can be opinionated, yet unpredictable. They try to move like air, but sometimes can't; many of their attempts to be unconventional fail. However, the fixed quality makes them the most loyal and tenacious of all the air-signs. The symbol for Aquarius, the water-bearer, is indicative of the giving and humanitarian nature of this sign. He brings the gift of the water of life, and dispenses it to all who are in need. Aquarians are very freindly and always want to help, but they may feel unhappy and lost when you don't have anything for them to do. Yet, when encouraged to work on projects of their own, they will do some startling original work. Like the other air-signs, Aquarians are interested in communication, but they would rather get you to talk -- even when you don't want to. The sun is in this sign from about January 21 to about February 19.

Pisces, the final sign in the zodiac, is a mutable water sign. The fish are squarely in their element, making it easy to forget that other areas of life exist. Pisceans are very idealistic and sensitive, and have a difficulty dealing with practical matters. They are quite sympathetic and caring, often ignoring their "unimportant" selves to help others. The two fish pull in different directions, indicating the indecisive, easily confused nature of these people. Being mutable makes them quite adaptable. Pisceans are often quite loving people, but they are plagued by feelings of worthlessness, and so find it difficult to express their affections. Like the other water-signs, they are intuitive, and can be good counselors and social-workers if they can develop enough confidence in their ability to help. The sun is in this sign from about February 20 to March 20.

The signs, found along the ecliptic in the heavens, comprise the astrological year-wheel on a chart. Placed around that zodiacal circle are the planets, whose positions so strongly affect our characters and lives. In parts III and IV of this series, presented in the next issue of the **Aurora**, we will take a brief look first at the planets, and then at the houses in which the planets can be situated. In the meantime, if you have found that you want to know more about astrology than simply, "what that stuff is all about," then go check out one of those books that seemed too long before -- you may find that you can't get enough!

Aine

ENDNOTES

[1]Louis MacNeice, Astrology (Garden City, New York: Doubleday & Company Inc.), p. 20.

[2]Ibid., p. 25.

[3]Derek and Julia Parker, The Compleat Astrologer (New York: Greenwich House, 1979), p. 104.

[4]Ibid.

[5]Alan Oken, As Above, So Below (New York: Bantam Books, 1973), p. 38.

[6]Ibid., p. 41.

[7]Ibid., p. 44.

[8]Ibid., p. 47.

[9]Parker, p. 104.

[10]MacNeice, p. 77.

[11]Parker, p. 104.

[12]Oken, p. 62.

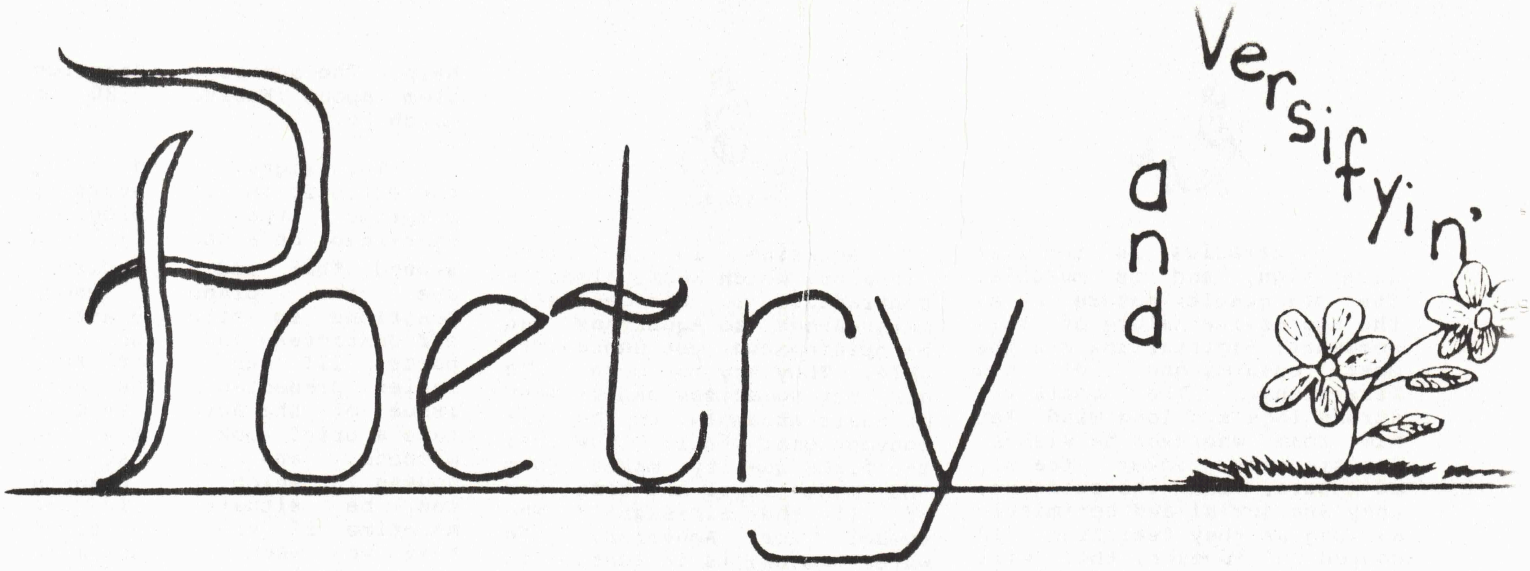
[13]MacNeice, p. 22.

[14]Ibid., p. 73.

[15]Oken, p. 27.

[16]MacNeice, p. 70.

Illustrations by Aine



My Promise To You

Down in the mazes of cities and towns,
Down where impatience knows no bounds;
Confusion and bias rule well the day,
While the fast pace of life thrusts you out of its way.
No time for casual walks through the fields,
No time for concern over how others feel ---
No time to waste with the land, plants and trees,
No time to rejoice in just being free.
Forget how we once lived, naked and wild,
Unsheltered from Nature, so fierce, yet so mild.
Forget how we lived side-by-side with the beasts,
Whom we now cruelly murder for the pleasure of meat.
See how we deck ourselves out in fine clothes,
As we head to our churches to cleanse our black souls;
Beneath all the splendor of material wealth,
We worship a god we created from hell.
Come with me, lady ---come, take my hand ....
Let us, together, return to the land,
Leaving behind all the lies and false-good,
Exchanging our graces for a home in the wood.
There will I build you a palace of brush,
A vast forest kingdom, with green foliage plush ---
And then, with a kiss, I shall make you my queen,
To reign with me here, as if in a dream.
Out in the clearing, a temple I'll find,
In a great, circled grove of oak, ash, and pine...
To worship the Old Ones, who are yet strong and real.
We'll live off the fruits and the wine of the Earth,
We'll love one another 'til death and rebirth...
We'll reclaim our descent from the first fur-clad child,
Once again to commune with our kin of the wild.
And there in the forest, forgotten by time,
Our two souls will merge with the Spirit of Nine ---
She who is All, yet One, and Three,
She Who shall teach us the vast mysteries.

Conall

Guest Poets

I am a stone in the rough,
being cut and polished
By all events of my life.

You have put a glow in me
which shall always re-
main.

I may never become a diamond,
But I shall always be as
beautiful,
In the eyes of someone.

Tears Are Good

The tears come,
To be put away
For another day.

Then comes the other day,
And
The
Tears
Fall.

They need no reason,
They need no rhyme.
They come from the heart
And not from the mind.

They come to say
I love you,
They come to say
I'm sorry,

Or just to say
I'm scared -
Will you help?

Tears are good,
For without them-

Wouldn't we be a little
less human?

Orion

Oh, Horned One,
You now awake.
As the tined stag
You are reborn.

On through the days
we plant, we wait
for the Lady.

Oh, Virgin One,
You now come of age,
As Priestess arise
To teach Him the ways.

On through the moons
we practice, we praise:
To the Lady.

Oh, Learning One,
You now understand.
As Priestess, as Priest
You keep them aflame.

On through the years
with faith in the ways,
We are One.

I am empty, I am full,
I am brave, I am afraid,
I am life, I am death,
I am womb, I am phallus,
I am Goddess, I am God,
I am light, I am darkness,
I am druid, I am tree,
I am dawn, I am dusk,
I am water, I am earth,
I am fire, I am air,
I am spirit, I am man,
I am.

Caitlin

Art by DEA

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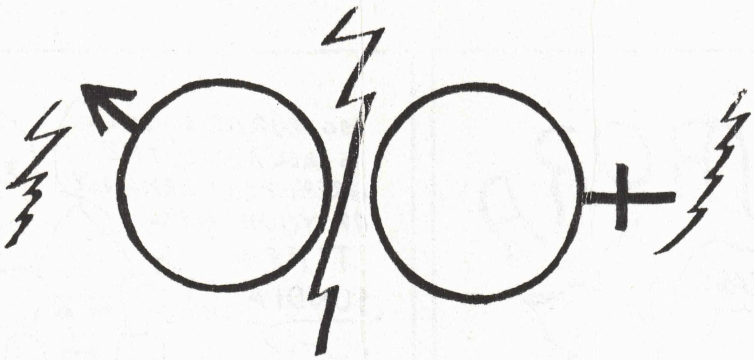
AURORA
READY.
by Jane
SO, AURORA, TELL US ALL ABOUT THE GREAT PERFORMANCE OF YOUR NEW TIMEX SUNDIAL!
WELL, EVEN AFTER 7000 TIMES THROUGH THE PORTAL...
MY TIMEX SUNDIAL STILL WORKS!
MY TIMEX SUNDIAL. IT TOOK A LICKING, AND KEPT ON TICKING.
MINE TOO
AND MINE.
MINE ALSO.
OKAY, THAT'S A TAKE! UH, AURORA, WHAT DO WE DO ABOUT ALL THE PORTAL CLONES?
I DON'T KNOW. SEND 'EM ALL BACK THROUGH, I GUESS.
BUT BE SURE YOU GET THEIR WATCHES FIRST. I THINK WE'VE HIT UPON AN EASY WAY TO MAKE A FORTUNE.



INFIDELITY

& The Pagan Ethic

Infidelity is a major problem in the Christian and Hebrew religions. We are particularly concerned here in the United States with the problem, which seems to gain more attention here than in other countries.

But what causes this trauma which has its effect on all concerned? And why is it that no one seems to be able to find a cure for the problem? And thirdly, what is it that makes pagans different? Or are they?

First, I think there has been too much emphasis on two major points. The first is sex as a very precious thing between two people which they guard with their lives and which is so special that there is to be no sharing of the experience with any other. This is derived from an old magical concept and we still deal with it this way between active working partners. The problem has to do with a sharing of energy which is absolute and the connection lasts only as long as the energy is strong and usable and continues in the ability to help the rising energy to develop. If this ability recedes within the receptor, the energy between the two dies and the arrangement should not continue. Sex is important for this, for having children, and for the purpose of closeness and enjoyment. If two of these have faded and only the purpose of having children remains, the sexual part of the relationship must be renewed if it is to survive.

I sometimes see sex like medicine. If a person becomes too used to one brand the body does not respond to it as it once did. At that point it is necessary to make some other adjustment or change. You may seek another brand of medicine or you may cease to take it for a time in order to allow the body to readjust to the first brand.

As far as sex is concerned, the one thing most couples do not think of is to abstain for a time. Chastity never hurt anyone and a bit of abstainance, especially if the two concerned remain close throughout, can do wonders for a sagging libido.

However, if the only answer appears to be a change of partners, the reader must continue.

The second subject which is overemphasized in our present society is relationships which last forever, but never do. Idealism is fine, but this aspect is not realistic. As we go on as mankind this fact will become more and more clear, for we are becoming more and more separated: the more worldly of us are becoming more involved with the world and the more spiritual are becoming more and more of the spirit. Thus, those who will be involved with the world will not care for the present way of responsibility to one other person, but be involved with the good feelings they are teaching themselves to covet, more every day. The spiritual will become so involved with their growth that they will begin to see relationships as a method of releasing karma and presenting new paths of enlightenment. Thus,

there will be less fear of loss of security. The self will go onward and upward.

As spiritual beings, pagans should learn the necessity of seeing a relationship as a growth factor. If he or she lacks that vision, they are holding back the development both of their own entities and the entity of the partner. A person needs many avenues of experience and it is unjustified and unwise to continue any relationship after the experience of it has become unjustified by the needs of both individuals. More on that later.

Too much of the modern Christian ethic and totalitarian rule in Europe and America in the past 1500 years has produced rigid boundaries which we all tend to consider a necessary set of mores in our lives. Even those of us who are not Christians have grown up in a society where the population is mostly Christian or Hebrew and have succumed to the presence of Christian dogma in our everyday lives. Because of that we are no longer free. Those of us who feel another life style is more effectual face ridicule and punishment from the Christians who, indeed, came to our country to escape that kind of restricted thinking. We no longer think for ourselves and are in serious trouble because we are not even sure what a relationship is. If we find it, the "ethic" insists that it be kept beyond its useful time, and that we retard our own growth in order to preserve it. That sounds a bit like the old way of not reading the Bible because you might not be able to interpret it as Jesus would want you to do. Two hundred years ago the Bible was off limits to the congregation, now it is all but mandatory. The reason for these changes is that man is changing and the church is seeking power. However, I think man is gradually coming to believe in himself and the ability he has to direct his or her own destiny.

Relationships really last only for so long as they are of benefit to each, and the soul's journey is retarded by further continuance of togetherness. Like a committee which has finished its work, it should be disolved. If it isn't, this is where infidelity creeps in.

Two people entering a relationship should decide what fidelity is - and it is many things to as many people. Some consider it the point of companionship which is not to be broken. The need for someone to talk with, someone with whom to share the experiences of life which we must undergo in order to graduate to higher consciousness would be considered grounds for one type of fidelity. Another is the sharing of dedication to an upward climb, a developmental structure to which you are both consecrated through intent or initiation. There are so many areas of fidelity that sex seems a totally laughable area for the thinking individual.

Taking this into consideration, the contracts for handfast should be made up and kept. The people involved should be forced to face facts such as how money is to be handled and what priorities must be considered in that area, what will be done with effects and remains in the event of death, what religion will be taught the children, if any, and how the two will relate to the other folks in the life of the partner - family, friends and so on.

These are some of the reasons we have a five-year handfast ceremony. Each year this contract is revised until there are no more holes in the contract. Then, and only then, is it safe to marry. If, after five years, the two still are not sure all has been worked out to their satisfaction, they should embark on still another year of trial.

Another question which often arises is that of the open marriage. Is it an invitation to infidelity? I do not believe it would make any difference whatever if the people have observed certain guidelines. For one thing, they should know each other and themselves very well. If they have agreed on a life of seeking upward and development, there will be little matter in their deciding on an open marriage. It is then a moot point.

A magical person, if they have decided upon the spiritual path, knows that interference with the laws of karma will eventually put him or her in a payback position. If any relationship, physical or otherwise, is not condusive to the path they have chosen, then it is probably not good for the opposite party and certainly is a disobedience to the great law stating that you may do as you will if you harm none (also meaning yourself). In the case that such a choice presented itself, the real magician would turn from disobedience from this prime directive.

The actual Great Rite is far from being a simple direction of fertility power toward the crops or people. IT IS A SHARED ENERGY OF TWO ENTITIES, OF LIFE FORCE AND OF ENLIGHTENMENT. To ever see sex again as a simple action is unthinkable. To those who are able to go back to seeing it the other way- you have never done the Great Rite.

It would be virtually impossible to run from one sharing to another like a bee from one plant to another, but there are times when the flow needs to change direction and, as I said earlier, if it cannot be done between the two, then it must be done

in another fashion.

Life force is tapped in non-refined sexual relationships. Low energy levels can become so depleted as to threaten illness and even death if an overabundance of energy is released during too much intercourse. Unless there is a deep and useful understanding of the energy flow, then intercourse of the sexual kind is only that and it was never meant to be that way.

The woman plays a major part in the sexual relationship. She is the originator of the power of the serpent force and it should be chaste and pure energy. After this the male energy becomes dominant and should be the effect of her inducement. The third area of power should be that returned to the man from his own self, if the act is to be completed at all. If this is not necessary, then the final rush of energy can be assumed by both and the life energy can be shared with other species by the simple throwing of the power as one would do in healing.

This technique is the best kind of sharing during intercourse and if it is effectively practiced by both individuals, there should be no question of the sexual infidelity occuring. It is the need for stimulation which sends one or the other partner to another source for the enregy exchange, the booster shot, the excitement which produces the thrill of the conquest. This is where the energy begins, and that is where so many people make their mistake. They think it must be a new relationship. It is unnecessary if the woman is able to provide that first step. The man may usually be the one who initiates the action, but some woman, somewhere, must initiate the power flow.

The active-passive interchange of energy is the only point of sexual intercourse, whether man knows it or not. For woman, it is sometimes simply a case of giving in. This is a sin against the energies, and against both people involved. It might as well not happen, and the man is aware of the problem. Many times this is what sends him out to find a new source of direction of the energy.

Not too long ago I was told of a meeting of men where they were speaking of their energy drawn off in the time of intercourse, of the introducing of the male member into the female in its natural state of tumescence and seeing it reappear afterward in a state of helpless flacidity. They were actually a little nervous about this and about the taking of their energy and manhood during the sex act. This problem comes from an ignorance of the true Great Rite and the roles of the male and female therein. If men and women would be actively understanding of this whole process we would possibly be divested of all this hogwash.

Two major facts make sexual health a problem. Women have been taught, through centuries of exposure to the Christian and other restrictive ethics, to rely upon the male for their security. For many years it was considered gauche for a woman to work other than in her husband's home. She never knew she had talents outside that area. She still feels her security threatened when her husband or boyfriend is seeing someone else. This puts her on the defensive and causes her to worry more than is necessary. On the other hand, the woman who is sure of herself is able to say, "Hey, have a good time. If I'm not here when you get back, don't wait up for me."

Men, on the other hand, have a security problem of their own. Wives and girlfriends are great. Everyone should own one, and if you don't, there is a serious threat that you will be seen as undesirable or "queer" by your friends. I have been accused of spying on men simply because I know what goes on. Women, however, do not like to be "owned". They prefer to be his girl because he would have her before any other, rather than because he owns her. There is a distinct difference, and if the woman does not discern this difference in his everyday conduct, it is unlikely she will be very happy about being called his girl or woman in public.

Therefore, terms and understanding make very important additions to the contractual agreement. They may even be added to the contract. The security of a woman, however, is within her own mind and relies upon her own abilities. The man, too, can have a hand in helping her cope with his needs for space, by reassuring her of his affections, and by never giving her real reason to doubt her womanhood.

A final note on the fidelity question. There is disease rampant in the United States today. We tend to think of our enjoyment before we think of our aftereffects, so the disease rate increases. This is one good reason for restriction of activities to one person. If your love is shared by too many you may find yourself taking karma for the enjoyment of others. I feel this is the biggest reason for fidelity in physical areas today. If there is any chance whatever of karmic justice falling on you because of something stupid like being unable to control yourself, you have entirely missed much of your pagan training. Remember the great law and remain free.

Comment:

This may seem to you to be a rather long-winded "comment" but it touches upon one of the most vital situations in America today.

The purpose of the Department of Education is to educate, not to propagandize, but there are some things going on which may do the United States in as a democratic country. We all like to say and do as we wish, but this country got those rights by having to fight for them. If we all turn our heads while socialist and Communist doctrines are taught to our children, we will soon be over-run by those who would be powerful, and we would no longer be free to practice our religion or say the things we wish to say.

The Department of Education is pushing disarmament and aiding groups who would teach, preach and direct subversive policies to undermine our freedom, which we strove so long to attain. If this happens and a power such as Communism or Socialism takes over in mass, we will be right back to celebrating underground and to being characters in a George Orwell novel.

This department is also conducting a Left-Wing propaganda campaign in which they are teaching courses aimed at "brainwashing our children against a strong national defense. Some of the courses have been deemed by the Washington Post, a liberal newspaper in its own right, to be "political indoctrination!"

The worst of it is that we, the people of the United States, are paying for this process!! It gave $107,630 to the Marxist-led college student group called the "U. S. Student Association" or U.S.S.A. Let me just quote a bit from a newsletter received here from Dan C. Alexander, Jr., pres. of the Taxpayers' Education Lobby.

"According to former Education Department appointee Charlotte Iserbyt: 'The goal of this course is to make our children receptive to the idea of disarmament in a socialist world country.'

It is recommending to local high schools another anti-defense/nuclear freeze course called "Decision making in a Nuclear Age.'

This course uses 'misinformation, scare tactics and psychological techniques' to 'brainwash American public school students' to favor U.S. disarmament and peace at any price,' according to Miss Iserbyt.

The U.S. Department of Education handed out $141,087 of our tax dollars to the Council on Interracial Books, an anti-American pro-communist group that tries to get local schools to use textbooks it recomments."

This goes on and on. There seems to be no end. If you are upset, as I am, and would like to help do something about this terrible situation into which we are required, by law, to send our children, write to Dan C. Alexander, president, Taxpayers' Education Lobby, Ben Franklin Station, Box 150, Washington, D.C. 20044.

DEA.

The Celts

I. WHO WERE/ARE THE KELTS

A metahistory of the whole Folk...

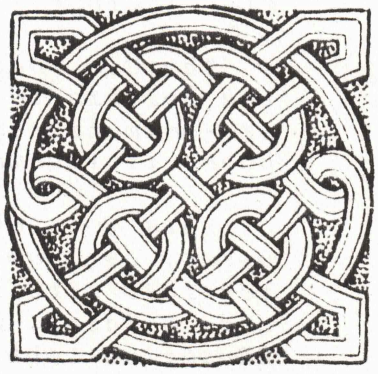
by Richard Wyckoff

Author Richard Wyckoff begins this new section, devoted to the Celts, or Kelts, with an article on their history and connections with the people of lands other than Ireland.

Before buckets of ink, if not blood, are spilled over the subject, we should dispel the confusion surrounding the Kelts. Is the proper definition of a Kelt cultural, geographical, linguistic or taxonomic (i.e., racial)? If it is granted that a Kelt is born a Kelt of Keltic parentage, then we must pursue the racial definition. Before we can determine who the Kelts were, we must determine what they were. For this purpose we need to go back a great distance into prehistory, before written records, the realm of anthropologists and etymologists.

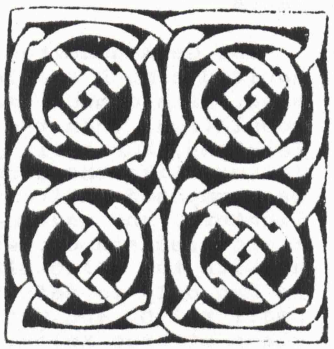
Our journey will lead us back six thousand years when all the members of the Nordic racial taxon, the ancestors of the Vikings, Anglo-Saxons and modern "WASPS", were concentrated in the lands around the Baltic Sea. They had settled there with the retreat of the glaciers of the last ice age, after uncounted generations of wandering back and forth across the steppes and forests of northern Eurasia. In their wanderings, they had maintained their unity of culture, race and language, and had shared and endured the severe evolutionary pressures of the ice-age as one folk. As they spread out along the southern and eastern coasts of the Baltic, they began a slow process of differentiation, losing some of the unity they had evidently possessed for millennia. One group crossed over into southern Sweden and was well established there by four thousand BC. A division soon grew, assisted by the water barrier, between the Nordics who settled at the southern tip of the Scandinavian peninsula (Peninsular Nordics) and those who remained on the continent (Continental Nordics). The Peninsular Nordics, over the next three thousand years, slowly developed into the Germanic-Teutonic-Gothic peoples who would later loom so prominently in world events. But, in the meantime, it was the turn of the Continental Nordics on center stage, and they began to write their pages of history.

Soon after four thousand BC, the proverbial Nordic wanderlust once again took effect, and the various Continental Nordic tribes began to disperse eastwards and southwards over vast distances, terminating their existence as one united people or folk. About two thousand BC, these numerous Nordic nations, now with significant linguistic variation (one need only ponder the changes in English, from West Germanic to various stages of Anglo-Saxon to Middle English over the last fifteen hundred years, to appreciate this dynamic process), stretched out across the Eurasian steppes from the Carpathians to the Hindu Kush, suddenly burst southwards in their char-



First printed in Vikingstaff, Vol. II, No. 8VS, Hallows 1982, ed. Garman Lord.

iots and ox-drawn wagons in a series of great migratory waves insearch of new lebensraum. (The reasons are unknown, but severe climatic and environmental changes are a possibility.) The Aryans (who spoke the language we see in written form as Sanskrit, to which, of all modern existing languages, Lithuanian is most similar) conquered India and overthrew the decaying Indus civilization, the Ariya (Persians and Medes) conquered the Iranian plateau, the Hurrians, northern Iraq and Syria (creating the kingdom of Mitanni, with whom the Pharoah Akhnaton formed an alliance and obtained his beautiful wife, the Hurrian princess Nefertiti, and the revolutionary artistic and religious ideas of her entourage), the Hittites and Phrygians, eastern and

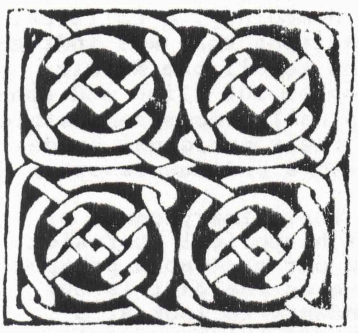


western Anatolia, the Hellenes the land we call Greece, and to the west, a small group eventually gained a toe-hold in central Italy and founded Rome. Some tribes, called "Sea-Peoples", even attempted an invasion of Egypt, but were turned backand, as Philistines, settled in the area thereafter named Philistia, whence the name Palestine was ultimately derived.

The languages spoken by these various Nordic peoples were all descended from the single language they all shared in common until about four thousand BC, and the linguistic family group is alternately refered to as Indo-European, Indo-Aryan or Indo-Germanic. They formed a ruling and warrior class of Patricians or Herrenvolk over the aboriginal populations of the lands they conquered, frequently instituting strict laws of connubium prohibiting intermarriage between conquerors and conquered, Herrenvolk and Untermenschen, in an attempt to preserve their racial identity (e.g. the caste system in India). They imposed their languages on their new subjects, so that Nordic languages became the native tongue of all, Nordic and non-Nordic alike, in a broad band from India to Germany.

By one thousand BC, the Kelts and "Germans" were the only Nordics still residing in their Baltic homeland, the Kelts in northern Germany and the "Germans" in Scandinavia. (They had by now expanded from southern Sweden into Denmark and Norway.) But about this time some of the Keltic tribes began to expand west and south, the latter following the path previously taken by their relatives, the Hellenes, while the former followed a new path into France, Spain, and about five hundred BC, across the English Channel to the British Isles. In their conquests the Kelts followed the same pattern as other Nordics, forming a ruling and warrior class of Herrenvolk over the aboriginal inhabitants of their newly-acquired lebensraum. As the Kelts left, the "Germans", beginning about one thousand BC, began moving south into Germany, first settling on the northern coast and then gradually expanding southwards and eastwards, assimilating many of the Kelts who had remained behind.

Interestingly, the modern Germans, who, by their use of the word "Aryan", have almost made it into a forbidden term, never, so far as we know, used it in ancient times. Its use, however, was ubiquitous among the Continental Nordics. It apparently, as with the Aryans and Ariya, was originally a Nordic national name (perhaps the Nordic national name), but eventually came to distinguish the Nordic ruling class from the non-Nordic aboriginal inhabitants and took on such definitions as "the noble ones", "the masters", "the best", and so on. The words "aristocrat" and "aristocracy" (rule by "the best") are derived from the Hellenic version of Aryan, while Ireland (Eireann) is derived from the Keltic version and means "land of the Aryans", as also does Iran. Along this same line, the swastika, for its use by the modern Germans, has sadly suffered a similar stigma and been transformed into a symbol of evil. To the ancient



Nordics it symbolized the sun (it was an angular version of the sun-wheel) and thus, to them, as sun-worshippers, (was Akhnaton's sun-worship inspired by Hurrian influence?) it symbolized life and well-being and was widely used (perhaps most of all by the Phrygians). It was used by the Vikings, the last of the Nordic peoples to retain their ancient folk culture, and by the modern Finns as the national insignia on their aircraft.

But to return to our story, the by now familiar recurring pattern of Nordic conquest and subjugation of non-Nordic aborigina populations was, un-

fortunately, inevitably followed, in the course of the forgetfulness of generations, by an equally familiar recurring process: the biological absorption and genetic submergence of the conquerors into the conquered masses and the extinction of the Nordic type. (A slow but thoroughly effective form of genocide.) The resulting hybridized population, primarily descended from the more numerous and fertile aboriginal inhabitants, then completed the process by assuming the title, name, language, and the outward form of the culture of the racially-defeated conquerors. The land and the language remained the same, but the population changed. The Nordics disappeared, and only the ancestors of "Fonzie" and "Chachi" remained to take credit for their achievements. (Thus modern Greeks are credited with being the creators of democracy, a political tradition that was indigenous to all the Nordic peoples but alien and conceptually incomprehensible to their aboriginal predecessors and successors.)

The primary cause of our historical confusion and our erroneous perspective on the past is our tendency to look at a map and think in static terms of the land, while forgetting that the composition of the population inhabiting the land is subject to dynamic and even violent change, and is anything but static. This primary cause is compounded by our next most common tendency to think in terms of language and to forget that a language can continue to exist almost unchanged while the population that speaks it can undergo drastic transformation. This fixation on the land and the language results in the most important historical development, the complete racial metamorphosis of the population, being overlooked.

We suffer from this historical comedy of errors today in our misleading tendency to define the Keltic, Latin and Germanic peoples in geographic or linguistic terms. Virtually all of those who, by virtue of their geographic or linguistic heretage, are today commonly referred to as Kelts or Latins, and a minority of those referred to as Germans, bear little or no relationship to (i.e., are not biologically descended from) Latins, or Germans of twenty-seven hundred years ago.

When referring to the Kelts (or Latins, etc.), whether for criticism or praise, we must be careful to scrutinize our historical premises and draw clear distinctions between true homogeneous Keltic populations such as existed in the German homeland of three thousand years ago, heterogeneous multiracial societies in which a Keltic aristocracy ruled over an aboriginal population of non-Nordics, and modern peoples who live in lands once ruled by Kelts, and who preserve the language the Keltic lords imposed, but who possess none of the genes of this ancient Keltic Herrenvolk, or only a few in hybridized mixture, yet are referred to, and refer to themselves, as Keltic or Gaelic, or Gallic. We will probably find most of our praise given to the first type of population, and most of our criticism to the second and third.

Actually, there is no such thing as a "pure" Keltic population existing in the world today, but those who suffer from the geographic or linguistic definition of "Kelthood" may be surprised to learn that, biologically speaking, the closest thing to it is the population of southeastern England, that very same East Anglian yeomanry that is commonly regarded as the purest expression of Nordic "Anglo-Saxondom". As one moves westwards and northwards across the British Isles, the Keltic element tends to wane as the element descended from the aboriginal neolithic inhabitants (Atlanto-Mediterraneans, found from Iberia to western Norway) waxes. This is the opposite of what one would expect, from the common useage of the term "Kelt".

The lesson to be learned from this is that we must make a distinction between a Keltic population that is all Keltic from top to bottom and a so-called "Keltic" population in which the Kelts form only a thin upper crust which soon disappears into the mass. German scholars divide the western Kelts into the Germanokelten, who moved into Belgium, Holland and Britain, and the Gallokelten, the Keltic-speaking but mostly non-Keltic population of France which consisted of a small Keltic ruling class and the larger mass of the pre-Keltic aboriginal inhabitants.

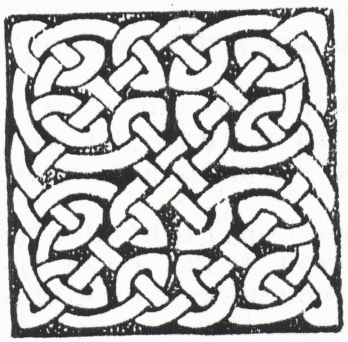
The Germanokelten inhabited a much smaller area, with a much smaller population, than the Gallokelten, but their population, like the Germans, was composed entirely of fighters, and gave Caesar fierce resistance, whereas with the Gallokelten he had only to defeat the small ruling and warrior class of true Kelts. When Hermann raised the Germans in revolt against their rule, the Romans found themselves confronted with a many times more numerous version of the Germanokelten and although he lost more battles than he won in the twelve years between his victory at Teutoberger Wald and his death, Hermann succeeded in setting the Germans on the path of determined resistance to Roman rule, so that Germany became a hornets' nest for any Roman army that dared to cross the Rhine, until the Franks crossed in the other direction. (The Frankish rule over "France" was very similar to the Gallic rule over "Gaul". In both cases the bulk of the population was neither Gallic nor Frankish, save only in language and name. The "purest" Frankish popu-

lation today is to be found in Holland.)

The Germanokelten were the most closely related of all the Continental Nordics to the Germans. They were much more German (i.e., biologically similar to the Germans of twenty-five hundred years ago) than many of those who are called "German" today. Physically they were distinguishable only on the basis of very slight differences in group averages, not as individuals. In physical traits they both probably closely resembled the Nordic populations of Scandinavia, Holland and southeastern England today. Ancient writers were impressed by the high incidence of golden hair among both peoples, a trait which, by historical times, was becoming very rare among the increasingly hybridized Greeks and Romans, and even more by their frequency of flaxen hair, a trait so long lost among the ancients that they had even lost the memory of it. (When the Kelts arrived in the British Isles the aboriginal Atlanto-Mediterraneans were so impressed by their frequent blondness that they inspired legends of fair-haired elves and "faeries", referring to an ancient "fair" race, and of the semi-legendary flaxen-haired Fir Bolg and Tuatha De Danann of Eireann.)

The above answers the Question "Who were the Kelts?". The next question, "Who are the Kelts?" can be answered by the question "What happened to the Kelts?". The Kelts met two fates. Those who went too far south, west or east, who migrated too far from their own aboriginal homeland, were absorbed into the aboriginal non-Nordic populations of the lands they conquered, and their Keltic traits and qualities were lost. Those who remained nearer to their homeland, taking up residence in England or the Low countries, were ultimately absorbed into the closely related Germanic tribes which followed them, and their traits and qualities, so similar to those of the Germans, continued with little change. The Kelts and the Germans, who had diverged after uncounted millennia of sharing a common evolution as part of a united folk, had joined together once more to become again, as before, one people, the last remnants of the great folk who had arrived at their new home on the Baltic on the heel of the receding glaciers of the last ice-age, the only remaining survivors of that race of whom so many had wandered so far only to enjoy brief glory, and then suffer oblivion.

Because Celtic culture is so diversified, and because there are so many pieces to the Celtic puzzle, there is much lacking



in the education of those who study and practice the ancient Celtic ways. We feel obliged, as keepers of knowledge, to publish at least some of the available information on the Celts which is available to us through the pen of some very interesting and knowledgeable people.

With this article by author, Richard Wyckoff, we begin what we hope will be a continuing series on the people who brought us the most widely-spread Pagan religion practiced in the world today.

In Druid thought, a people is known by the religion they keep, and if it is such a factor, then something must be said for the Celts, for the religion has persevered through dozens of minor skirmishes, many wars, migrations, at least one messiah and the forces of erosion and change which usually denude a population of its original beliefs.

The culture of the Celts was extensive and artistic. It is still obvious throughout the world, and the braids and torcs of the Celtic people are enjoying an unparalleled rebirth among peoples today. The art which spoke so resoundingly for the Celts in the ancient world is open to viewing in museums in most countries of today's world.

Yet there is such mystery and confusion around the history of the Celts that there is almost no way at present to make a definite assessment of their actual history, but we can tell you what we do know, and give you some theories of Celtic scholars on the subject.

We do not agree with all the theories. This would be impossible. But barring those who think there were no Celts or those who think they were a cipher in the history of the world, we will give you all there is to gather, and which we can acquire permission to print.

!!!!CONTEST!!!!

Several times a year we run photo stories such as we are running this issue on the Adirondack Mountains. We thought some of you might have a picture story really worth a thousand words, so we are offering $20 for the best picture story of the next four issues. Second prize will be a year's subscription to the magazine, while third and fourth places will be run, as will the first two, in this year's Aurora Boreadean.

The contest rules are easy. You write a decent story about your favorite pictures and send it to us with the pictures, enclosing a cover letter, giving us permission to run them with the story in the Aurora Boreadean.

That's all you have to do. Here's some hints on how to do a winning entry.

1. Take your pictures with a story in mind. number and label them as you take them so that you will not forget what you have taken.

2. Take more pictures than you think you will need. Then you can choose the ones you like best, and which best illustrate your story.

3. Use black and white or color film, but be sure the pictures you take and use are as clear and well-defined as possible.

4. Do not paste your pictures to your story. Number them and insert the numbers where, in the story, you want them to go.

5. The material for the story can be on nature, on people who are involved in paganism, on Celts, on aceremony, on any subject which you think would really catch the imagination of our readers. This will be one of the important points in the judgement of the contest.

6. Send along a stamped, self-addressed envelope and we will return your pictures an manuscript when we are finished with them. For winners, this will not be done, as the actual pictures are used for the prints and re-prints of the magazine as we need them, so if you want to keep a copy of your picture story you should have duplicates made.

7. You might even sketch out an idea of how you would like to see your story laid out. If we can do it that way we will, but editorial rights are reserved.

8. Your article will be copyrighted along with the rest of the magazine, but you still have the right to do with it as you will under the usual conditions as set forth in our guidelines for submission.

Good luck to those of you who will enter! Déadline for entries is February 1st, so get thinking. Winners will be announced in our spring issue.

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COLUMBA

Druid & Saint

In the early days of the Christian church in Ireland and, for that matter, Great Britain, a strange breed of priest held the religious hearts of the land.

He was a man who feared little and was involved in two worlds. The old traditions of the Druids still held out, tenaciously, in the more remote areas, while the new religion was making inroads on the more populated sections.

This man would be known to say mass on a Sunday and the invocation to the Moon Goddess on Friday! These were learned men, who saw little difference in what the name of the god was as long as the principles remained the same. Besides, there were few priests to be had for either religion, the Druids in hiding as they were from the onslought of Christian hellfire and brimstone preachers, and the Christian priests afraid to be sent to this land of barbarians where most of the deeds of Conan were child's play.

What was the ground for this combination Christian-heathen priest, and how did he manage to reconcile their actions?

One of the answers to this question may lie in some of the old legends concerning the life of Jesus, himself, and his life during the years unaccounted for in the Biblical accounts.

IDEA

If, as believed by many, he spent much of that time in company with Joseph of Arimithea, a merchant from his own country, and if the tales of Joseph's trade with the Druids and Jesus fascination with their work are true, there is some backing for the tales of how the Christian group, led by Joseph to the British Isles after Jesus' death, were given land and succor by the Druids of the region. There are many Druid tales of how their most famous scholars knew of the coming and supercedence of the Christians, long before the small colony was established at Glastonbury.

Perhaps, if we were to take the most widely-believed route, we would find only the afore-mentioned reasons for the bi-religious priesthood, but if we accept the latter story, as do many mystics, we would see a far more likely reason for countries full of priests who went merrily from one religion to another as if no barriers existed. One should, after all, remember that Great Britain was not the only country where the pagan and Christian religions existed side by side until idiocy overturned the balance and the Christian Church invented the devil.

Into the midst of all this came a man who would make a great deal of difference in the way the people saw their religion. St. Patrick was a Celt, but not an Irishman, and entered Ireland to, once and for all, "do away with the filthy pagan practices of these back-woods

farmers and chase the Faery Folk out of the land of Ireland forever."

Well, there are a lot of stories about the good St. Patrick, but none more edifying, to me, than the one of which I was reminded shortly ago, by a letter from a friend. It seems that Patrick was tired of the whole superstition about the Sidh, so he decided to take his mission up into the mountains to the Daoine Sidh, "after he had pretty well finished up the job on the Irish; needless to say, he came back down the mountain and never pestered them more, for all that they were impeccably courteous to the good man."*

It is easy to see, from this and other stories, that the good Patrick was not the ideal Irish priest, although the Irish, today, revere him as their patron saint.

However, what most folks do not know, is that two other saints hold the trilogy of sainthood as patrons along with Patrick. They are Brighid, patterned and probably outright stolen from the goddess of the same name, and Columba, or Columcille.

Columcille was born of royal blood in Gartan, Donegal, Ireland in 521 A.D. His parents were both of royal stock and one, though it is not said which (or whether both of them were) was of the O'Neill dynasty.

From the biography of Adamnan, another Irish religious, Columcille was, from the beginning, a destined child. He longed and teased to study with the Druids. His original name was Columba, and it was not changed until his work began in the church. His early Druid teachers included the great and ancient bard, Gemmen, well-known for his magical knowledge and wisdom.

After finishing his early schooling, he began to wander a bit in the area around his home. He came upon a man preaching the Christian religion and returned day after day to listen.

He later began his formal schooling with a man named Finnian of Moville, much against the better judgement of his mother.

It was at Moville that Columba acquired his lifelong fascination with the art of calligraphy, manuscripts and illumination. All his spare time was taken up by the copying and illumination of manuscripts.

This fascination, however, was to cost him dearly in years to come.

Discipline was very stringent in the monasteries at the time, and the monks were allowed to copy only the books set for them by the teachers and priests. Certain of the books were completely off limits to the young novices.

As it was to make him strong in later times, however, his determination was now a detriment. One day the master Finnian, himself a rather greedy man, showed Columba a favorite manuscript which was said to belong to him. Columba fell in love with the lovely psalter and determined to copy it if it took all his life.

Accordingly, he set about doing just that in the dark of the night and by the very precious and costly candlelight procured from stubs of candles discarded by the other monks.

It took some time, but the psalter was one night finished. It was only then that the happless Columba found that Finnian had been watching as he copied. Finnian challenged him and claimed the manuscript, by virtue of ownership of the original, and by the fact that he had not given Columba permission to copy it.

Columba argued that he had done all the work and that all manuscripts were supposed to belong to the monastery, not to any priest who had vowed poverty when obtaining his post.

The argument grew heated, and in the end was brought before the king, Diarmuid, in Teltown in County Meath.

The king, upholding the one law of sufferance to copy, declared for Finnian and all Columba's work had been for nothing. It may have been a lasting hatred formed here by Columba for Diarmuid, and it may have been mutual, but the relationship between the two worsened as time went on.

Columba returned to his studies, this time at what is now Glasnevin, with the monk, Mobhi.

He later went on to Clonard to study with the famous St. Finnian of Clonard.

In 546 A.D., he is said to have founded the monastery at Derry and in the following fifteen years, founded forty other monasteries and churches.

Meanwhile, in 551 A.D., he was ordained a priest of the Roman church and began his ministry. He was ever the scholar, as his first Druid teachers would have made sure he would do, and knowledge was king, even though he had changed his god.

The old enmity with Diarmuid was rekindled when Diarmuid took the liberty of violating the sanctuary at one of Columba's monasteries, and the fiery Columba retalliated by raising his clann against the supporters of the king. In 561 a bloody battle ensued, and many were killed.

Columba was reminded, by his teachers, friends and other monks, that his priesthood forbade

such Druid-like acts as defending your property and the rights of holy sanctuary.

Columba, now Columcille, repented of the lost lives of his kinsmen and those of the men of the king's retinue and vowed to leave Ireland, never more to tread its holy turf.

By the time he made this decision in 563, he had founded many monasteries and churches. The most famous was Durrow, approximately 50 miles west of Dublin. The most important was Kells, 35 miles north west of Dublin, the famous monastery where one of the most beautiful manuscripts ever written by the hand of man would be written: The Book of Kells. Others were at Derry (always the favorite of the saint) and Raphoe.

Now he would leave Ireland with twelve followers and sail to the small isle of Hi, or Iona, off Scotland, where he would keep his residence for the remainder of his life, leaving only to make tours of the isles and to do what he could for his homeland.

At Iona he founded the famous monastery which was to have so much influence in the work of Christianity. Iona is a small island in the Inner Hebrides, on the border between the territories of the Picts and Irish Scots of British Dalriada, whose king, Conall, was a kinsman. The monastery was then positioned on a boundary between Christian and pagan lands, and served as a center for immigrants to Dalriada (now Argyll).

In 565, Columcille, the name meaning 'dove', initiated the conversion of the Picts north of the Grampian Hills with a visit to, and conversion of, king Brude. He then visited most of Scotland, founding monasteries and churches organized on the same rule as his Irish ones.

He extended early Christianity to the Orkneys and the Hebrides, and his visit to Scotland started the consolidation of that country into a unified nation.

In 574 Conall died and his successor, Aidan, sought to obtain inauguration at the hands of Columcille, who then became his champion.

A meeting was called at Druim-Ceatt in 575, and the seriousness of the nature of the meeting called Columcille back to his native land.

It had been proposed that the orders of bards be abolished. The Christian church had become impatient with their half-hearted Christianity and all-too-obvious pagan leanings. Besides, the bards had given the Christian monks all the help they needed to detail the history and beliefs of ancient Ireland. Now they could be dispensed with. However, Columba, or Columcille, was most probably a member of that august assembly of pagan and Christian notables. He made his way to Druim-Ceatt with fire in his eye and his usual determination not to let any knowledge be dealt with in such a way as to threaten its loss.

His efforts were successful in that he "-succeeded in having measures adopted looking toward reformation, rather than annihilation." (Schaff-Herzog)

Columcille and Aidan of Scotland and England captured the Irish Church after the death of Patrick in the late fifth century.

The heart of the movement lay in sixth century Ireland, in such places as Durrow and Bangor.

This church was powerfully native as well as continentally influential.

It flourished in a barbarian society among a hardly converted people. It bread a hardy stock of stern ascetics and ruthlessly denounced the human body in a not only Christian, but pagan reverence for getting through with life in that body.

They frequently became missionaries, and Columcilles namesake, Columban, later went from Bangor to found Luxeuil in Gaul, and Bobbio in Italy.

The monastic rule of Columcille was based on that of St. Basil and was followed by many European monasteries until superceded by that of St. Benedict of Nursia.

No actual, written rule records were left by Columcille, but his biographer, Adamnan gives descriptions which let us know that although Basil may have been the Christian source of his foundations, the Druids, too, played their own part in his thoughts.

Three Latin hymns are attributed to the saint, and although there is also some Irish poetry which is known to have been written by him, it has been suppressed because, I would suppose, of the material. Later church folks would have surely seen him as a holy man, and some may not even have believed that Columcille wrote the poetry, but the bards knew.

The "cathach" psalter, oldest known Gallican psalter, may be in the handwriting of St. Columba.

He was always fond of fine manuscripts and spent much of his final years transcribing available ones on loan from other locations and also ones from his personal library for other monasteries which he had founded and which would need libraries of their own.

Cont'd Pg. 80

CELTIC SHAMANISM

"One of the most interesting examples of trance is in an account of the choosing of a new king at Tara when a bull was killed, and a druid gorged on its flesh. The druid then fell in a trance while incantations were recited over him, and on recovery he was able to prognosticate the distinguishing circumstances of the rightful claimant's approach to Tara. This rite was known as *tarbfeis*, 'bull dream'. Frenzy, trance, and shape-shifting, all point to some generic connection between the Celtic magician, of whatever name, and the shaman of the Northern Eurasiatic zone. It is not at all unlikely that this aspect remounts to the early period of contacts over the Pontic steppes."(1)

To one degree or another, it is the duty of a priest of any society to act as an intermediary between the people and their god. He must make sacrifices in order to accomplish this feat. He must live a different life than others, and he, or she must undertake activities which may be dangerous of life and limb, not to say mind and identity.

Among the Celtic people of early times, there were few who were not, to some degree, active in this discipline. The priests, of course, were more active and more accurate than the layman, but the layman did much in the way of shamanism, as is evidenced in the lay-religion, or maybe I should say the nature-oriented, non-Druidic population, whose main devotion stood with gods who were responsible for seeing that they stayed alive and that the tribe was perpetuated, by the animal game, still played in the Celtic nature-religious covens and groves of today.

This game was of prime religious importance in early Celtic culture, although, as in many other areas of worship, the lay people did it for a different reason than did the Druids.

Among the lay people the tradition was used as a part of the fertility aspect of the religion, in that it was played during the traditional fertility rites. The young priestess assumed the role of an animal and the young man took on the form of a predator seeking the animal. The outcome, at the end of the game was the joining of the two in a fertility rite, but only if the man could catch the maid. (Actually, if he had too much trouble, the girl was likely to 'get very tired' and he caught her anyway.)

In the higher mysteries, the tale of Cerridwen, little Gwion goes in the form of animals as he is chased by the Goddess Cerridwen, angry because he has received the virtue of wisdom intended for her son, and inherent in the cauldron of knowledge which had been under preparation by the goddess for a year. Gwion, hired to stir it while Cerridwen was off gathering herbs for the brew, slopped a bit from the cauldron, burning his finger. He stuck his finger in his mouth in order to cool it, and received the wisdom of the ages from the few drops of the brew ingested. The brew then became quite useless and poisonous, as in many cauldron and initiation legends, and was of no good to the goddess, who had hoped to give it to her extremely homely son in order that he might be received socially by virtue of his knowledge, if not his looks. Naturally she was extremely angry, and, being a form of the hag, took after little Gwion. He, by the virtue inherent in the liquid, knew he had better make good his escape, and had done so before the return of the goddess. However, Cerridwen was a foxy lady and knew he would be doing things as he did. Eventually she caught up with him as he turned himself into a kernal of grain on a barn floor, and she became a hen and ate him.

She became pregnant and gave birth to the holy one named Talliesin, great poet and shape-changer of the Druid people, and the man who held the chair of Cerridwen for many years.

It is obvious that the two stories dovetail, and

the pregnancy of the goddess and the subsequent birth of the genius known as Talliesin, would be quite enough to encourage the use of the game as a fertility ritual from which the people hoped to derive the biggest and best of everything either from the women or from the land by sympathetic magic or reality.

This animal game was one of the great coven games in early times and is still played today. It is also indicative of the shamanistic tendencies of the Celtic people.

But other things, other ceremonies and customs, especially among the Druids, point to a deep understanding of other worlds which interact with our own, and communication with them by the shaman.

As was mentioned in the last article, the fall issue, there is ever a custom of being put away from the world for a time, and in that time the initiation of the shaman taking place.

The Druids all over the world have been a part of this custom, and it a part of them since there were Druids. In some orders this took place in a barrow, at other times it was underground in small caves, large enough for only one man. There are even instances where the candidate for initiation was set adrift in a small boat into which he or she was sealed in order that the candidate might experience the ordeal suffered by Hu (the Celtic Noe), and his small family as they rode out the flood.(2)

This, however, followed years of training and discipline, both mental and physical as well as psychic.

This final rite of initiation took up to three days and was considered very dangerous, in addition to being an instrument of the opening

The Animal Game

O, I shall go into a hare
With sorrow and sighing and mickle care,
And I shall go in the Devil's name
Aye, till I be fetchèd hame.
-Hare, take heed of a bitch greyhound
Will harry thee all these fells around,
For here come I win Our Lady's name
All but for to fetch thee hame.
Cunning and art he did not lack
But aye her whistle would fetch him back.

Yet I shall go into a trout
With sorrow and sighing and mickle doubt,
And show thee many a merry game
Ere that I be fetchèd hame.
-Trout, take heed of an otter lank
Will harry thee close from bank to bank,
For here come I in Our Lady's name
All but for to fetch thee hame.
Cunning and art he did not lack
But aye her whistle would fetch him back.

Yet I shall go into a bee
With mickle horror and dread of thee,
And flit to hive in the Devil's name
Ere that I be fetchèd hame.
-Bee, take heed of a swallow hen
Will harry thee close, both butt and ben,
For here come I in Our Lady's name
All but for to fetch thee hame.
Cunning and art he did not lack
But aye her whistle would fetch him back.

Yet I shall go into a mouse
And haste me unto the miller's house,
There in his corn to have good game
Ere that I be fetchèd hame.
-Mouse, take heed of a white tib-cat
That never was baulked of mouse or rat,
For I'll crack they bones in Our Lady's name:
Thus shalt thou be fetchèd hame.
Cunning and art he did not lack
But aye her whistle would fetch him back.

**As restored by Robert Graves in "The White Goddess" (Farrar, Straus and Giroux, New York, 1970) p.402, pb.ed.*

of the consciousness of the individual to the shamanistic experience.

The tree mysteries were very much in evidence in the background for these mysteries, and the Druids were known for their work with trees and plants as well as animals. They were well versed in contacting the geniuses of the plants, and were able to induce things to grow where growth had never before been.

The shamanic skills of divination were basic in the life of a shaman. Almost no important move was made by a Celt without the advice of a Druid or seer.

Battles were fought only upon the advice of 'where and when' by a Druid. When Queen Maive was debating whether to enter into the Tain expedition, she consulted a Druid who told her, "Whosoever they be that will not return, thou thyself shalt certainly return." Although she lost most of her lovers and many good friends in the battle with Cuchulainn, she did, herself, return to Connaught.

The coming of St. Patrick was known by the Druids long before he appeared. Many of the things he would do were already known to the Druids of higher degrees and were anticipated by them as they anticipated most other events of their lives.

The 'celebrated druid,' Mogh Ruith of Dairbre, was famous for his divination by 'wheels'. This was used by many of the Druids, but Mogh Ruith was apparently a master of the discipline. It is known that prayer wheels were an ancient discipline which is still in active use today in India.(3)

Druids devined from sneezes, birds, throwing sticks and other phenomena.

Another shamanistic practice legendary to the Celts, is the practice of shapeshifting. The animals and birds involved in the religious mysteries of the Celtic people were used most. The crane, the hare, the eagle and the goose are often mentioned in Irish legend as being vehicles of the Celtic priest or the Faeries in their movements. Although the wren is seldom mentioned as a vehicle for shapeshifting, it is important in divination. Its song is of principal use in the working.

In *Cormac's Glossary*, and other old authorities, three rites are mentioned as rendering the fili, or poet, prophetical.

The first of these is the *Imbas forosnai*, or 'palm knowledge of enlightening.' The technique was said to 'discover everything which the poet wishes' and manifests that which he wishes to manifest. This technique is accomplished by a certain calling on of the gods of the Druid, and thereafter his calling upon them to assure that he may not be disturbed in sleep. He (or she) then goes to sleep with palms of the hands to the cheeks, cradling the head. When the Druid awakens the answers to his questions are known and what he has sought is accomplished.

The second form, the *Teinm Laegda*, was used for a like purpose, but the rites were different. Both these rites were banned by St. Patrick because they required that offerings be made to the attending deities.

The third rite, known as *Dichetal do chennaib*, was <u>not</u> banned, however, for <u>it</u> required no offering to be made. It consisted of the uttering of an extemporaneous prophecy of poem without any previous rite. A simple mnemonic device was used and it enabled the poet to accomplish the ad lib recitation. It would appear that the Druid working with the ends of the fingers was used as the mnemonic device and was not forbidden because the saint felt it was a simple exercise of the mind.(4)

At the beginning of the article I mentioned the *tarbfeis*, or bull feast. It is described a number of times in the Book of the Dun Cow, an ancient Irish text. It involved the sacrifice of a white bull which was then eaten (at least as much of it as one man could hold) by the Druid who was to perform the rite. After he fell asleep, four other Druids chanted over his bed as he slept. He saw, in a dream, the vision of the man who would be the real king and the sort of work in which he was engaged at the time.

There was no way the reading Druid was going to falsify the reading, for aside from the fact that he would lose face if the man did not turn out to be good for the country, if he falsified it and anyone found out he had done so, he would be immediately put to death. Other Druids are always working in the background on these cases, so they would know if the working was false.

Here, just a word about sacrifices. People say they are against sacrifice today. Just for a moment, let us look at the subject, for the shaman is ever open to the accusation of making sacrifice. Let us consider the Hebrew food. If one keeps a kosher house, it means that he must buy only meat which has been butchered by a man of the priesthood, a Rabbi. It then follows that the meat is <u>quite</u> necessarily grown under religious law and slaughtered under strict religious supervision.

If a Christian wishes

to eat meat not dedicated within the laws of his or her religion it is fine with me. However, I would prefer that the kill of any kind be dedicated to the Gods before it is done. What I do not understand is the difference between slaughtering without the dedication and slaughtering with the dedication, provided you are going to eat the meat anyway! Of course, I agree that meat, or anything else, for that matter, should not be killed and left there, having done the act simply for the joy of killing. That would never be done by any true pagan or heathen in his/her right mind.

The Druids were also adept in creating illusions. One of the great ones was the mantle of concealment, or *dichealtair*. One of these was owned by the great Irish hero called Cuchulainn. Another device in the same vein was the *Fefiada*, a broader concept, wherein the person was rendered invisible through the aegis of a surrounding fog or by an incantation which made it impossible for the viewer to see the person, rather than making the person invisible to all through the wearing of a cloak of invisibility. All the Faerie mounds were made invisible in this way. (5)

The interaction between the Druids and the world of Faerie is famous for its true relationships and for the duration of the true friendships established. Seldom, and in few societies do the gods actually appear to friend and foe alike in defense of their people and at the behest of the priests, but the Faerie Folk have, all through history, been known to appear where the people of Ireland were troubled by man or beast, or even by themselves.

One case is that of the Morrigan, who, in the case of a hero who is about to die, and should make his peace with the world and put his affairs in order, appears to him as a maiden at a stream, washing bloody clothing. When he stops to speak with her, she disappears. He knows, then, that there is reason for him to be on his way.

There is great evidence that the Faerie folk were often requested to produce an offspring for the good of Ireland, and that they obliged, often furnishing Ireland with a worthy king or hero to keep Ireland safe and in proximity to the gods. As a matter of fact, the Morrigan herself figured more than once in this type of action, for it is said that the great Gawain, nephew of King Arthur and son of King Lot, was of Morrigan's womb. It is also said that in Rome, Morrigan had Oberon by a Caesar.(6)

Vision questing is all the rage in today's pagan world. It is done many ways, but is, at least, once again being practiced.

The vision quests of the Druids came in many different fashions, and as has been illustrated above in the *tarbfeis*, was often linked with other Druidic practices. However, there was a certain connection to a Druidic drink, evidently a part of the working of the rites of Cerridwen, and inherent in her 'Cauldron' initiation,which was the greatest of them all. This drink, which the Druids still keep in strictest confidence, except to the highest initiates, is said to be the revealer of all the wisdom of the world, bit by bit, to the one to whom it is given, and it is given to the final degree initiates when they are considered qualified to go through the trials of the degree. For the Celtic people it was the revealer of the truths, the vehicle through which the visions were released, and the shaman Druid actually put in touch with the worlds of the gods. However, I can tell you that one is never the same after tasting that drink!

The Celts were a much more complex and fascinating people than is thought by most people. They were each, in their own right, a shaman, by choice and by birth. They were truly a race of priests, although many of them would have been considered only of minor initiatory degrees then. But today, we might all be surprised by the abilities of even the most rustic of these hardy souls.

It is with great pride that I carry on the traditions of these people, for there is much to be gained by their traditions, their philosophies and their gods. Shamanistic they all were, but the greatest of all the shaman people among them were those they called the Druids.

[1] T. G., E. Powell, The Celts (New York: Thames and Hudson, 1980), p. 183.

[2] E. Davies, Mythology and Rites (ms., Eng. early 1800's, written to Richard, Lord Bishop of Landaff).

[3] P. W. Joyce, A Social History of Ancient Ireland (New York: Benjamin Blom, 1968), pp. 242-244.

[4] Ibid.

[5] Ibid.

[6] Lucy Allen Paton, Ph.D, Studies In The Fairy Mythology Of Arthurian Romance (New York: Burt Franklin, 1970).
Also:
Man, Myth and Magic, Ed. Cavendish (New York: Marshall Cavendish Corp., 1970), Vol. VII, p. 968; Vol.XIV, pp. 2250-51; Vol. XIX, pp.2546-2556.

DEA

A Letter From James McLean on

The Musical Scale Of ~

The Picts

Dear DEA,

The Pict'ish musical scale really deserves some comment. Many Scots Gaelic folksongs are in it, and putting them in the modern, equally-tempered pianoforte/guitar scale does them a considerable disservice. It simply does not sound right. A person really needs a harp, and a frequency counter or audio frequency generator to tune it by until one's ear gets used to it. Ignoring all the really tripped-out scales like the Hindy raga-scales and the Balinese gamelan scale, we have four noteworthy Western scales:

1. the Anglo-European natural major
2. the modern equally-tempered 12-tone scale
3. the A-E natural minor,
4. and this odd-ball bagpipe and folk-song scale, surviving in the Scottish highlands. Taking 360 cycles per second for our tonic ('do') frequency -- because it makes the numbers a lot tidier -- they go like this:

EQUALLY-TEMPERED	First or Tonic	2nd	3rd	4th	5th	6th	7th	8th
MAJOR	360	404.09	453.57	480.54	539.39	605.44	679.59	720
MINOR	360	404.09	428.11	480.54	539.39	571.46	641.45	720
A-E NATURAL	1/1	9/8	5/4	4/3	3/2	5/3	15/8	2/1
MAJOR	360	405	450	480	540	600	675	720
MINOR	360	405	432	480	540	576	640	720
ALBANNACH	360	[400]	432	480	540	600	[648]	720
(only Kind)	1/1	10/9	6/5	4/3	3/2	5/3	9/5	2/1

Vibratory Ratios; fn/f1

You will see two things immediately, if you are the sort who can tolerate numbers:

1. the tempered scales are off a little on several notes -- 5.4 beats per second on the major sixth, for instance, is very noticably sharp--
2. and the bag-pipe scale is nearly a normal minor in the bottom half -- only a good ear will notice the flat second, but it is there. However, the top half is just plain strange!

The short stem, which is not quite as short as the A-E natural short steps, comes between the 6th and the 7th, not between the 5th and the 6th as in the A-E minor ; nor between the 7th and 8th as in the A-E major. If a person has an instrument, he or she can change to play the music accurately, it sounds quite nice; it is as harmonious as the A-E scales; perhaps even a bit more, as the 2nd and 6th, as well as the 3rd and 7th are a fifth apart, as well as the 1st and 5th (of course) and the 4th and 8th, as in the A-E scales.

This is why the chords I show have one major and two minors for the Basic Three -- it is only an approximation, but as close as one can come on the inherently equally-tempered guitar. If you know any electronics or computer hobbyists in town and can borrow a frequency counter or accurate audio generator, it is easy to re-tune a tin-whistle with a fine, rat-tail file -- or a cheap recorder. An old second hand zither is good for working with true scales, too.♦ *(See inset at right.)*

It makes a surprising amount of difference, more than you would think, to get rid of that slightly-off disharmony of the tempered scale, even though it does make it awkward to change keys.

You can buy an electronic bagpipe from a company called Keltronics, Ltd. that plays this scale with high accuracy and has a volume control - a big improvement over the naturally-made bagpipe! Its cost is a mere $475. More practical, some fairly cheap home computers have a music output in which you can program each note of the scale from the keyboard; though others have an automatically-programmed 12-tone scale and you can only set the tonic frequency.

James McLean

Dear James,
Thank you so much for this wonderfully interesting letter-article.
DEA

Create an Instrument to Use with Pict Music

♦[To adapt an instrument for the purpose, find a ruined, unrepairable piano and take out the metal frame with the strings on it, fix a base for it so it will stand up on the floor, and take off the extra strings.

Then, since it won't have any volume, because it does not have a sound box like a real harp, pick up a couple of cheap tape recorder microphones, tape them to the frame in strategic locations, and plug them into your stereo. It is not a traditional instrument, but it does work. You can tune it with a socket wrench. A cutting torch at a local garage will trim off the extra braces and such.]

Seven staves of ranntan on an older

LADY'S DAY

by

Leanabheathach

Damp your fire on Her night
And scatter primrose at your door;
Take your bow and make new light;
Your need is met now, thirst no more.

Four thirteens let souls be found
Upon the day outside the year;
Four times four and half around,
You're free! to choose whomever's dear.

Thirty-two of those sixteens,
A quarter-turn to balance days,
Well redeemed what waiting means:
The whole year danced about that blaze.

Priests who hawked a murdered god
Installed his mother in Thy place;
Who now stands above the sod,
Oh, Holy Méigh,† to praise Thy grace?

Now Thy leap-year's honored not,
Lost Latter Lammas no one mourns,
Beall Thy consort's long forgot
Who once so proudly wore the horns.

Wash your face with morning dew
When first you rise upon Her day;
Four adds one and sixteen two
And Latter Lammas takes away.

Let tomorrow honor Beall,*
Swing gaily 'round his ribboned pole;
This day claim your own heart's weal
And leap your broom with all your soul.

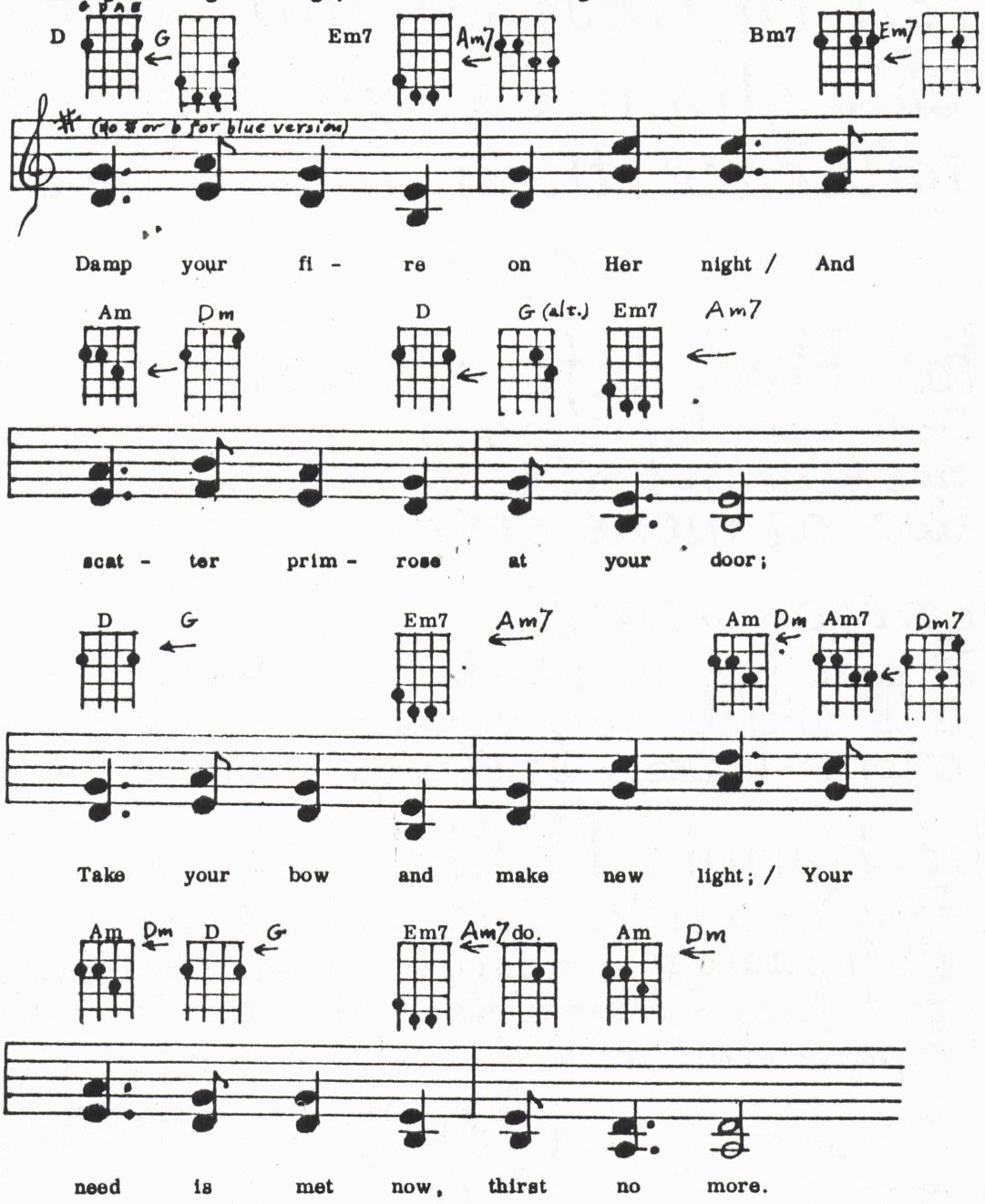
† Pronounciation exactly analogous to the English weigh.

* The 'e' here, as in the O. Goidelic form, 'Bel', is the Gaelic narrow or close 'e' as in the English 'weigh, which often goes to 'i' (Eng. 'ee') in later forms. We find 'Bial' and 'Biol' (both pronounced 'Beel') in Scots Gaelic mss.; so I'm rhyming it according to the later, not the archaic, pronounciation, despite using an older spelling.

Above: Seven verses of a heathen hymn based on the tune on the next page at right. using the Pictish scale.

Notes on top and chords
to the right are for wo-
men's voices, while the
bottom notes and chords
directly over the notes
are for the men's voices.

The chords shown are for my four-string (tenor) guitar; there aren't many of those around, but they're the same for mandolin. If you want to try them on your guitar, take off your four lowest (E-A-D-G) strings, put your A and D strings back on next to the remaining B and high-E strings, tune the A and B strings down to G and A, and wail.



P.S. I know it'd be simpler in plain G-C-D7; the trouble is, it's in A-weird-minor. It's a pipe tune, and that's the only key the bagpipes'll play in.

The

Past Life Overview

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  DEA uses the problem you send her to guide her back in time to its karmic origin in another life.
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Note: DEA accepts lives designated by her guides as most important for you & is not interested in the testing of her abilities or of the abilities of the faerie guides, nor in the re-reading of lives set by other readers

A Pictorial Essay

!EPICENTER!

BLUE MOUNTAIN LAKE

The tremors were light at first. It was like others I had felt in the preceding months - nothing to worry about, and almost too light to wake a normal person, but I am not a person who sleeps soundly. Once a woman has children she never really sleeps soundly again.

I didn't get up, thinking it was a bad dream, or that it was simply a phenomenon of some kind as I sometimes experience.

Two weeks before, my father, Steve and I had planned a weekend trip to the Adirondacks, to see a favorite spot of my father's - a spot to which he had not been in many years - Blue Mountain Lake.

The lake is about 140 miles from Watertown and the trip was only 24 hours away. I knew I could not afford to be too wide awake, as I would be unable to go back to sleep for some time, running the risk of being too tired to enjoy the trip should something

the following night.

I had just begun to slip into the twilight sleep again when the real rumble began. This time it continued.

The gallon bottles in which we keep a supply of spring water began to rattle together in the kitchen. The bed was shaking now, and very little makes a king-sized bed shake.

Now becoming worried and quite sick to my stomach (I keep thinking I must do an article on the earthquake sickness). I remembered having some quite unusual symptoms in the previous few days, but since we had never had an earthquake of this magnitude in my lifetime, I did not recognize the symptoms of one which would strike locally as I would have one to come in Italy, Greece, California or Hawaii, for instance.

I called Fergus and as soon as his head cleared, he admitted that he, too, was feeling a little unusual.

As I was sure I knew what was happening, I went back to lie down, but I hadn't counted on Fergus, who had never experienced a quake at all before, at least that he could remember.

He soon came into the room, a determined look in his eye, and ordered me to come with him. He had begun to run the water for a shower, and took it as I stood by. He then told me he thought I should take a salt shower, if I would not take a bath.

When I emerged he had set up the main altar in the living room. He had, I had to remember, no experience with earthquakes. He was sure there was something major going wrong, and knew the safest place was in a circle.

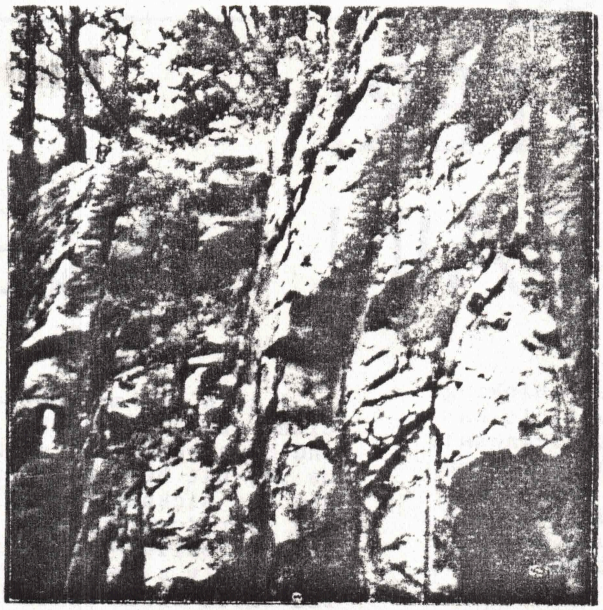
We went through the morning exercise and it did help alleviate the symptoms somewhat, but they were def-initely still there.

I told him my suspicions about the quake and he agreed that might be it, but he had never had the sickness himself, and therefore was unable to believe that it was simply a shaking of the earth which gave him the problems he had.

We decided that, except for the trip we had promised to take with my father, that we would stay in seclusion for a few days until we could make sure of the cause. We called the Bear at work and told him about our decision. He asked if we had heard there had been a quake involving all of New York State and some other states as well. I told him I had not heard anything, since I had not yet turned on the T.V.

There was no sense of returning to bed at this time, for it was then six thirty and we are usually up by eight. We turned on the news. It was on, all right, and in a short time, we heard that the quake was centered in the Adirondack Mountains, and later that the epicenter was at Blue Mountain Lake!

Now, being a research buff as I am, I could no more have called the trip off at that point than I could have stayed home from a dig where they had found and ancient Celtic burial mound. I was possessed of a desire to see if the quake sickness would be present if I



Walls of granite flank the highway. Grooves are evident and show where the cuttings were made when the road was built.

were to venture near the epicenter, especially as they were expecting after tremors.

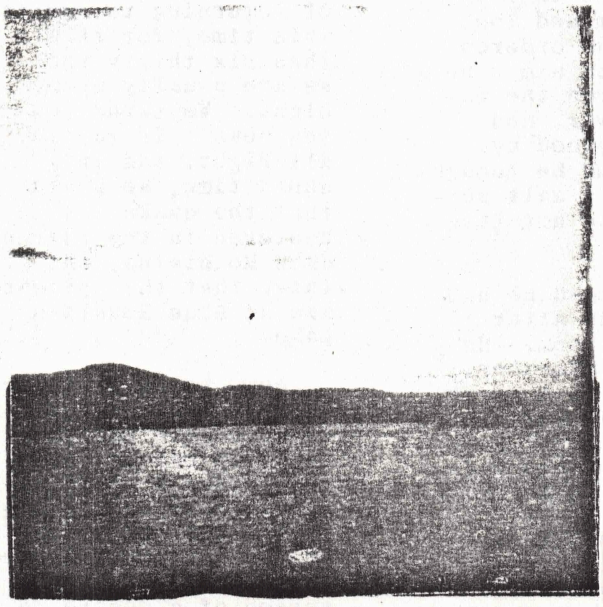
Accordingly, a couple of days later we set out on a beautiful fall trip into the incredible wilderness of the Adirondacks.

I took a camera and, although the day was a bit gloomy, some of the cloud effects were outstanding, so I took two films worth of Poloroid pictures in color.

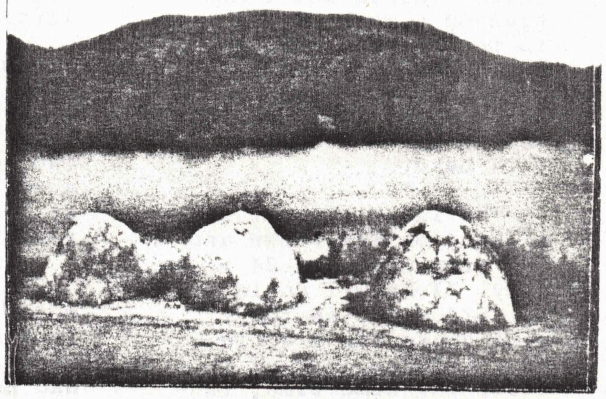
Taking our time and having lunch on the way, we reached Blue Mountain Lake in the mid to late afternoon. The territory is beautiful and the water in the mountain lakes in the region are as blue as a summer morning sky.

We passed through a town where airplanes were booking passage for sightseers. We stopped for a drink at a mountain inn, where no one seemed at all ruffled over the earth quake, but there was some controversy about the fact that more than one fall event had been booked for the town that day, and there was no room at the inn, so to speak, although the spectacle of the owners and managers, tearing their hair over where they were to put the guests was more than enough entertainment.

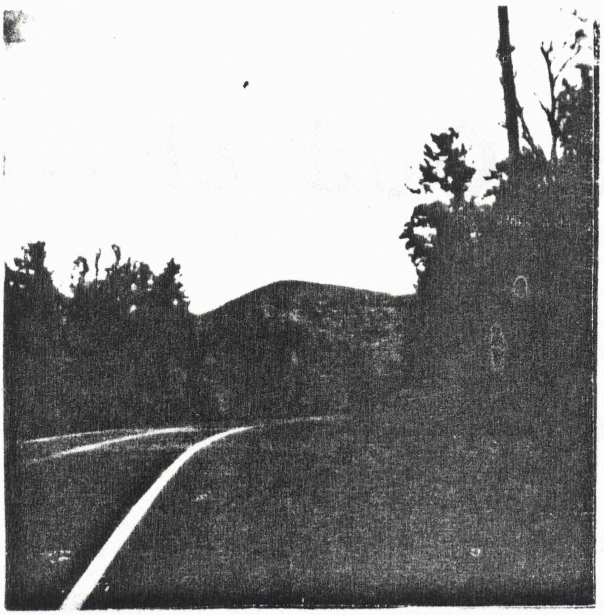
cont'd



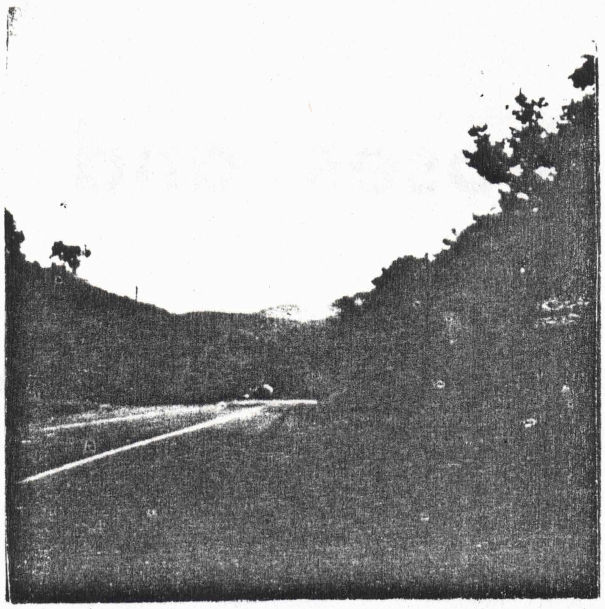
Raquette Pond south above Tupper Lake, New York.



Raquette Pond above Tupper Lake, New York.



Entering Blue Mountain Lake.



Blue Mountain Lake Road.

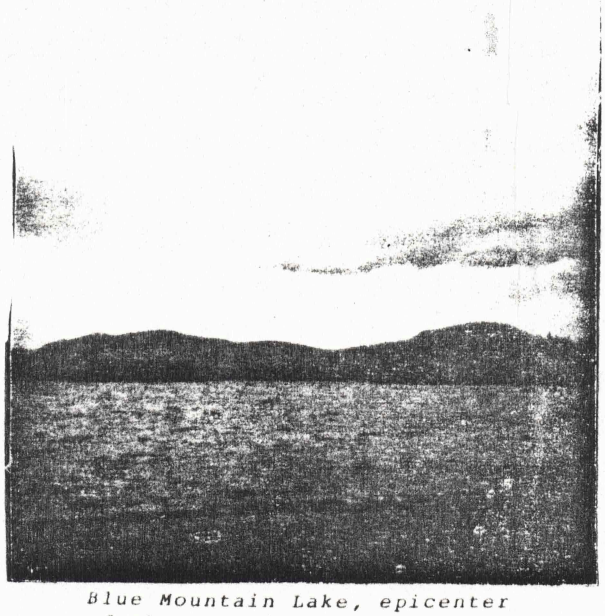
At Blue Mountain Lake we rode through the town and returned to a sandy beach, where we stopped for more pictures, then continued to a trail head where there were many cars.

Fergus and I were feeling better than we had felt in some time. We walked a way up the trail and took more photos, then returned to the car. We had seen the town and it was beginning to get dark, so we had a sandwitch and came home.

For a few days we would feel the earth tremble a bit, but not much and not often. I thought of the mountain village which was the center of all the action. A small town, mostly for the tourists. I could not help but wonder how many people really lived there in the winter, as we saw only a few houses.

Yet in this week there had been scientists and media there from all over the United States. I smiled as I thought that, secretly, they would probably be happy when it was all over and they could put their dishes back on the plate shelf and settle in for the winter.

DEA



Blue Mountain Lake, epicenter of the earth quake.

A lone pontooned plane sets off with fishermen from Long Lake marine Basin.

Moses and The God of —

THE

MISTLETOE

"His first pictorial appearance is at the copper-workings of Ras-Shamra in Sinai in a carving of about the sixteenth century B.C. He is then Elath-Iahu a Kenite Smith-god, the God of Wednesday, presumably the lover of Baalith the local Aphrodite and Goddess of Friday. Later in his theophanies at Moreh, Hebron and Ophrah he is the terebinth-god Bel, the God of Thursday. The story of his defeat of the prophets of Carmel concerns the conquest of his Bel aspect by Cronos the God of Saturday in the person of Elijah. Bel and Cronos are always appearing in opposition, Bel being Beli and Cronos, Bran; as has been shown. 'When Israel was in Egypt', Jehovah was Set, the God of Sunday. At the Jerusalem feast of Tabernacles, on the Day of Willows, he was the God of Monday. His name El, connected with the scarlet oak, proves him to have been also the God of Tuesday. Thus the universality claimed for him by the Pharisees and typified by the Menorah, the seven-branched candlestick, rests on a solid enough mythological basis."

"The White Goddess"
Robert Graves

Few people realize how closely related are the Hebrew and Celtic religions, or the very great antiquity of their common source. What follows is an attempt to alleviate some of that informational void.

This year, when you cuddle under that ancient pagan symbol of aphrodesia, the mistletoe, remember what happened to Moses! You, too, could become a great religious leader. Of course, you would have to get yourself an ancient kind of mistletoe, not available in this country, as it grows on tamarisk trees!

"What?", I hear you saying.

The great mistletoe is called all-heal. It was also used as an aphrodisiac. We will not give the recipe, lest everyone take flight to the old world and sit for years under the tamarisk attempting to become the prophet of a new religion, but there are recipes you would not believe!

The mistletoe has long been a Christmas custom, but if the Christians knew its true origins they would be loathe to accept it. If the berries and the entire plant is intact, you are, by legend, allowed to collect that kiss forbidden throughout the year, if you happen to catch the "forbidden fruit" beneath the hanging plant.

Given this legend, one can easily see why it would be a natural deduction to say that the tradition grew out of an ability to say, "The Mistletoe made me do it," when accused of kissing the forbidden one at Yule. Why? Because the recipe was considered tp cure all ills and to produce an unconquerable urge to make love. The injured party can only ask why you were 'on' Mistletoe!

An interesting and brand new fact about Mistletoe is that the Druids, as healers, knew all the properties of All-heal, while modern medicine had turned its back on the phenomenon until a short time ago. Someone (I am sorry to say I have misplaced the reference) decided that if Mistletoe would cure trees by using diseased ones as hosts, perhaps there could be a use for it in the field of cancer research. Funny how today denies some of the greatest healers man has ever known in favor of modern doctors and then come out with one of their very most important remedies as a possible link in the cure for cancer.

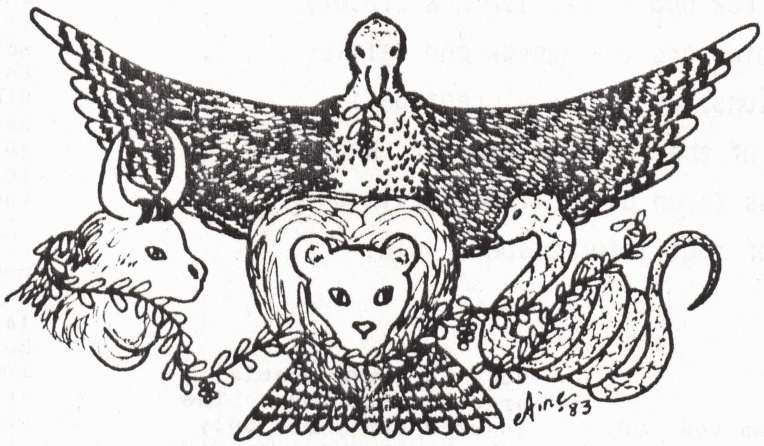
Anyway, back to Moses. The type of Mistletoe which is being used in this instance is the red variety. It does grow on oaks (unlike today's American variety which does not) and tamarisk trees. It would glow bright red, and if Moses, well----let's take another look at the story.

Moses undertook the mysteries in the years of the great temples in Egypt. He would have been well aware of the workings of all-heal ancient as it is. He was, apparently, a winged or horned one. This refers to his religious or mystical training, not his inclinations. That is, he qualified up to a certain point: a very high point! Herbology and the use of the herbs in the altering of consciousness would have been a part of this training as a priest. His qualifications would have meant he would be able to instruct others in the mysteries and in the use of the herbs.

Moses' earlier encounters with Jahweh, while on sojourn in the land of Midian, were at Mount Horeb, a sacred mountain near his father-in-law's pasturage, and where he tended the sheep. At that point, the angel of "The Lord" appeared to him in the flame of a burning bush. However, it is plainly stated that Moses noticed that the bush was not consumed, even though it seemed to be on fire. It was even the reason he went closer when he noticed the bush was burning.

As Moses approached the bush, the voice called out to him. In the first part of chapter three of the book of Exodus, it is said that an angel appeared to him. However, when Moses approaches the bush it is a "Lord" who speaks to him and says, "I am the god of your forefathers, the God of Abraham, the God of Isaac, the God of Jacob." This indicates that the entity speaking to him was the Lord as brought out of Canaan by Abraham.

According to Robert Graves, this burning bush was likely to have been mistletoe. It would explain why it appeared to be burning and, since Moses' father-in-law was a Midianite priest, he, too, may have known the properties of the mistletoe as a mind-altering drug used for shamanistic experience. The Midianites were, after all, descendants of the patriarch, Abraham, and the Canaanites would have had some connection with the mistletoe because of their worship of mistletoe god-forms.



However, this may have been Moses' first encounter with a close-up vision of Jahweh, apparently god of that region.

In the Bible, there are a number of inferences which lead us to the conclusion that it was the mistletoe as a consumed plant, and as the tree of Jahweh, which caused this encounter.

The first falls in the book of Numbers, chapter 19, verse four: "... how I have carried you on eagles' wings and brought you here to me." The eagle, according to the bard, Graves, is the bird assigned to the day of the year which falls immediately after Yule, the day we call Sparrow Vran, or the day of liberation. There are two distinct clues here.

The eagle is an indication of the final phase of initiation. This means it would not be assigned to the day of some minor importance, for it was the goal of all initiates to reach the final initiation of adeptship, and the eagle was its sign.

Also, being very correct about such things and with their penchant for assigning trees to every important time of the year and to every month and day, they set the mistletoe by itself on this day. Upon either side of it are the yew of the death of the god and the Silver Fir of the birth of the god. On this dead day the Mistletoe reigns.

At the same time, we are presented with the 'figures' of the year as the beasts of the quarters as they are most often celebrated: the Bull of the first 140 days of the year, the Lion of the 112 days which follow and the serpent of equal duration. This brings us to a count of 364 days. The dead day would be the final one. However, where does the Eagle fit in as the fourth beast of the year?

In Pentheus' speech in Euripides' "Bacchae", he charges Hercules to appear "as a wild bull, as a many-headed snake, or as a fire-breathing lion," adding that he may take his choice. The great Welsh bard, Cynddelw gives the same order: "Yr rith llew rac llyw goradein, yn rith dreic rac dragon prydein."

Little Gwion of cauldron fame, knew that Hercules was another name for Oghma Sunface, inventor of Ogham, making him the lord of the trees of the year, and therefore, in a sense, the year itself. In each of these beasts in succession, then he grows through the year. But still we do not see the eagle. However, again connected with the final initiation into adeptship, it is in the form of the griffon-eagle that the god himself becomes immortal. Only on Sparrow Vran are both halves of the god alive at the same time, as the robin seeks the sparrow to do away with him. Thus, it is ongoing and immortal life as the solstice moves the god from an older to a newer body. Summer Solstice is simply the maturation of the god or initiate into wisdom through initiation. This gives us the eagle as ruling only one day of the year, and this is the day ruled by the mistletoe.

Secondly, Moses here receives the law from the god known as the One Whose Name Shall Not Be Spoken, whom we know today as Jahweh. This leads us to more alphabetical riddles. What could Jahweh have to do with a Druid alphabet? Not hard to say. The Hebrew, Greek and Druidic alphabets are very much the same and have much the same meanings!

The letters II, that is two I's are different from Idho, a tree of the five evergreens of the Solstice-equinox markings, the double 'I' and single 'I' giving two different sounds.

The double 'I', or 'II', or 'J' tree letter is pronounced as 'y', just as it would be in Spanish, and is called "Yah," or "Jah". This is also a name for the god we know as Jahweh, indicating the use of the first Yod He only. (These are the first two letters of YHVH, the sacred name of the God of the Hebrews.)

In Graves' great work, "The White Goddess," on page 118, he is speaking of a reference of Gwion to Moriah, or Moreh, one of the places at which Jehovah, or Jahweh appears in the Bible, and over which he gives dominion to the patriarch, Abraham, and his seed forever. (Another name for Moriah is Mount Zion.) Gwion gives the word as Mor-Iah, or Mor-Jah, god of the sea. (Mor is Welsh equivilent of the Hebrew "Marah", or salt sea.) This, in fact, identifies Jah, the Hebrew God, with Bran, a grain god and lord of the Alder among the Celts.

This is quite ethical, since Tammuz, "for whom the first-fruits of grain were yearly brought from Bethlehem," was at one time included in the synthetic cult of Jehovah. In addition, Bran's crow was "equally sacred to Jehovah."

As you already know, Sparrow Vran is a celebration which takes place on the "Dead Day" immediately following Yule. At this time, Lugh, or Llew Llaw of the Welsh, and in the person of the New Year Robin, alias Belin, transfixes his father, Bran, to whom the Wren is sacred, "between the sinew and the bone" of his leg. Therefore, the Dead Day is the day of the sacred sacrifice of the god, Bran, as the elder and wiser half of the god-team, and is sacred to him. It is, by this deduction, also sacred to his Hebrew version, Jehovah. The day is represented among the trees as the Mistletoe, and that also, along with the eagle, would be sacred to this god of both the Celts and the Hebrews!

Once Moses had been ordered by Jahweh, to get the people out of Egypt, and Moses had succeeded in leading them across the Red Sea with the Egyptians in hot pursuit, they are said to have been in the wilderness for three months, fed upon manna.

For a long time, manna has been the subject of much conjecture in the scholastic world. In his series on the Hunas of Hawaii, Max Freedom Long explains it as the power or Life Force which feeds the Super Conscious by the Huna blowing forced air up the aka cord from mouth to the third self, or Super Conscious. This may or not be the answer.

However, it does seem to have been a bit more substantial as regards the Biblical reference, for it is said to be, "white like coreander seed, fine scale-like thing. Fine as hoarfrost on the ground. When first seen, the israelites asked each other, 'What is it?' 'Man hu,' and from this some derive the name manna; but it has also been attributed to the Egyptian mennu, meaning food.

After the dew fell at night the manna fell upon it. In the morning, when the dew was gone, the manna lay upon the face of the wilderness.

The Israelites were to gather four quarts for each person (an omer). Those who collected more had nothing over, those who collected less lacked nothing.

As the sun grew hot it melted. There was to be nothing saved over for the next morning. Those who did (save) found the mana 'bread, worms, and rotted.' On the sixth day they were commanded to gather twice as much that they may rest on the sabbath and the manna kept for that day neither spoiled nor melted." *

It tasted to the children like milk, to their elders like bread, to the old like honey, and to the sick like barley steeped in oil and honey.

It was perfumed and all who ate of it were fragrant. None was voided because it completely dissolved in the body. It was said to be much like the tamarisk manna found to this day in the wilderness of Sinai and sometimes gathered by the Arabs to be sold to pilgrims. It was supposed to exude from the branches of the tamarisk when they were punctured by an insect called coccus manniparus.

In 1927, an expedition headed by Fritz S. Bodenheimer of the Hebrew University, Jerusalem, discovered that the mana, like honey, is an excretion of the insect living on the leaves of the tamarisk. Falling in honey-like drops, the manna is found on the ground, hardened in the chill of early morning.**

It would be with the sacred fruit of his own tree or the fruit of the host tree, that the god would be most likely to feed his people on their long sojourn. There is also a great possibility that they would have consumed some of the mistletoe, even if the manna had been from the tamarisk for, remember, the mistletoe berries are white, also. It would then be small wonder that Moses had to keep restraining them from indulging in their orgiastic Golden-Calf rites. Graves gives the red mistletoe as the "burning bush", and believed the mistletoe berries to be the manna spoken of in the texts, but you may make your own decision on that. Jahweh does, however, make a remark in Numbers, chapter 19, about the Hebrews a nation of priests, which would open to them the world of the mistletoe as an aid to contacting other planes, other worlds.

After Moses was told this by Jahweh, he was given directions for a ritual cleansing, including the fact that, no matter what happened, the men were not to touch the women. That, no doubt, meant also that the women were not to touch the men.

Clouds and smoke heralded the presence of the God on Mount Sinai, just as it did the Tuatha de Danann at Conmaicne Rein in Connachta, and Moses, hearing the call of the horn, as any good Druid would do, went up the mountain to see what it was that the god wanted.

There followed a lengthy period of time during which Moses went, a number of times up and down the mountain with messages from the God to the people, and requiring things of them as was demanded by the God.

At one point, Moses went up and was detained in converse and learning with Jah, who appeared to him on the mountain. It was there that he received the commandments. Yet it was not just the commandments which were given to Moses, but a book of law. About midway in the proceedings, Moses was ordered to go down and bring up seventy of the elders. He returned with them and installed them at a distance as Jah had ordered. He then went forward to talk with Jah. More orders followed - six days of waiting, followed by instructions on how to build altars, how to dress, how to live, and instructions for training and initiating priests.

This all meant that the people were left alone and to their own devises for some time. Soon they apparently began to grow tired of waiting and fashioned themselves a golden calf from the jewelry they could collect among them. Now this might not have been so bad in the old context of their lives in Egypt, but, if you remember, Jah was Bran, and the elder, or stag half of the year. It is on the sacred day of Jah that He is hunted down by the newborn bull calf and killed, and then supplanted by that same young entity! This was no way to begin as the people of one god: by worshipping another; no way to become the people of the god in his knowledge phase, the people who were to be his priests - by worshipping the earthy aspect of his rival and younger self; to, in essence, abase the use of the Mistletoe, to pervert it to the wholly physical orgy, instead of using it for the orgy of the elder god - a shamanistic venture into parallel worlds.

Only the pleadings of Moses kept Jah from doing away with the Jews at that point. Only Moses, whom Jah would have used to found a great nation, stood up for the people he had led out of Egypt, pleading with Jah to let them be. When he reached the camp and saw what they had done, he ordered those who would stand with the Lord to come to him. He then told them to go through the camp and slay even family and friend: all those whey could set to hand. And three thousand died that day for what they had done.

When all this had been accomplished, Moses returned to the mountain and begged Jah to re-do the tablets which he had destroyed in anger with the people. He brought them the law and they lived by it.

Thus was finished the work of Moses at Sinai, where, through the auspices of the God of Israel, he brought the law to the people.

There is an added interesting post script. Moses lived for a long time and made many priests, but when the people were about to go into the land promised them by their deity, he took leave of them and translated into the higher planes. Why? Because, many scholars believe, Moses was not a Hebrew at all, and this is the final statement that he came to do something, and returned from whence he came.

During Moses entire life, he was an exponent of the Celtic mysteries. If he had been an Irish Druid he could not have adhered more to the traditions of the ancient ones. Devoted servant of the Yuletide Mistletoe god, he lived an exemplary Druidic life.

DEA

End Notes:

The White Goddess, Robert Graves, Farrar, Straus and Giroux, New York; 1966.

*Universal Jewish Encyclopedia, Vol VII, pp. 327-328; Rev. 2-17; Heb. 9, v.4; Exodus 16; Nu. 11:, 12. Gwyddion.

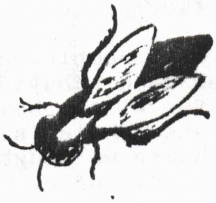
**The Legends of the Jews Ginsberg, Louis; Particularly vol. 3, pp. 41-50, and for Talmudic ref., vol. 6, pp. 16-20, notes 92 - 118. Gwyddion.

The New English Bible, with The Apocrypha, Oxford University Press, New York, 1971.

Dictionary of All Scriptures and Myths, Gaskell, G.A.; The Julian Press (div. of Crown Publishers), New York; 1978.

Don't eat The Berries!

Don't eat the Vine berries! We are informed that after September 30th the juice in the vine berries ferments, making them intoxicating. The birds and animals are exempt, however, and may get as (hic!) well-oiled as they please! Hmmm. Doesn't seem fair, somehow!

THE  BEES

AND MR. CHURCHILL

by DEA

Bees hummed around the door of the honey house at the Churchill honey farm. Before us, as we toured the small operation, was a truck, the rear end of which was full of what looked like wooden boxes filled with small wooden frames, now coated with honey. The remaining bees creeped listlessly over the boxes and the honey. The boxes, Mr. Churchill said, had just been brought in and they were readying these tiers of the hive for extraction of the honey.

In the next hour and a half we talked extensively with Raymond and Rolly Churchill, the beekeepers, and with Mr. Churchill's wife,

The elder Mr. Churchill has been keeping bees since 1939. He began out of fastination with the world of bees, with just a few hives. The following year there were a few more, and then the business really began to grow. Today there are honey farms with the Churchill name both in Burrville, New York, and in South Carolina.

Our tour of the facilities began in the small house where all the work is done, from extracting the honey from the hive combs to the marketing, which is done over a small counter where you can taste and talk honey with the family. Several kinds of honey are offered and appear around the counter in everything from small bears to half gallon containers holding six pounds of softly gold liquid.

Back of the counter is a great wooden barrel with a tap, from which honey can be drained into your own containers at the price of $.75 a pound!

One of the first things which struck me was the cleanliness of the place. It is as clean as a dairy, and actually resembles one with all the chrome and tanks visible.

This busy man will take time to take visitors on a tour of the facility. He is a blatent reminder of days when people were very proud of what they did and did it well.

However, according to Rolly Churchill, his father's partner in the venture, the lot of the bee-keeper is not as cozy as it might appear. We will be going more into the aspects of the problems facing the bee-keeping industry in a second part of this article, to appear in the spring issue.

The Churchills tell us that to become a bee-keeper just for the fun of working with the bees is really not as much of a problem as you might think. The Burrville honey farm sells hives and you can purchase as many as you would like, complete with queens. All you really need is some land in the country with abundant wild or garden flowers. At the honey farm there is a beautiful garden border of red and golden marigolds around the house yard. In the field behind the bee house there are several varieties of wild plants to which the bees gravitate. All are acceptable honey plants. If you decide to be a keeper of bees for fun or profit, Mr. Churchill is also qualified as a teacher of bee-keeping and can advise you on all your problems. The only thing is, you must extract your own honey and take care of the bees yourself.

Small honey bees drifted around the window of the door to the honey house, lazy in the late afternoon sun. Mr. Churchill opened

the door and shooed some of them out. Others continued to buzz, listlessly, against the glass. Casually, he picked them up one by one and let them go outside the door frame.

"Do you ever get stung?" I asked.

"Oh, yes," he replied, "but let me show you something."

the poison can be released." I was fastinated.

We were combining an interview with a buying trip-honey for winter being the object - so while in the honey house we bought several kinds of honey. It usually serves us well to put in at least two and a half gallons for use through the year. We bought three kinds this year, including some

all their own equipment, not the least of which is the hive itself. Hives, at the Churchill farm, consist of the box-type layers we saw when we first came in, filled with about six frames, made of wood, with patterned wax laced with wire stretched across them, and filling the holes. These frames are lowered into the hive box and longer pieces at the top of the frame

The Churchill Honey House

Mr. Churchill, owner

The senior Churchill let one of the bees place a stinger against the skin of his right hand. Then he picked up a small white speck and headed for the door.

"Look here," he said, and showed me, against the light, the anatomy of the white speck. It was comprised of a small white sack at one end of a hair-shaped needle, almost too small to be seen by the human eye.

"The bee engages the stinger into the flesh, but if you then pick it off, the poison will not get to you. The stinger has a life of its own and wiggles until it imbeds itself into the skin where

which my father had ordered with "bee bread" in it.

Mr. Churchill begins his year at the South Carolina farm, where he breeds most of the queens. In typical ignorance, I thought that queen bees were born. They are not!

In the spring, when the eggs are hatched and the larvae appear, they are introduced to a substance called Royal Jelly. This makes the difference between normal honey bees and queens. When the bee emerges from the larvae stage, it is put into a prepared hive with normal honey bees and the process of making honey begins.

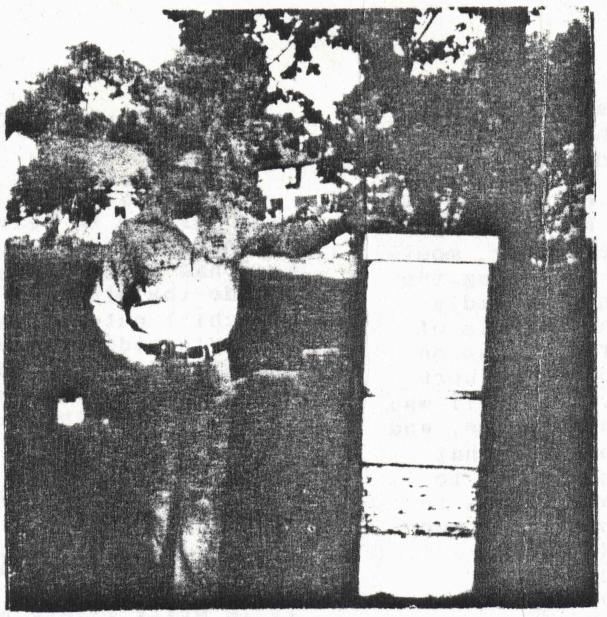
Preparing the hives takes time. The Churchills build

hold them like a hanging office file.

The patterned wax fillers were once made with a machine which resembles an old fashioned wringer for a washing machine. The rollers are patterned, but not as deeply as the modern version, and were turned by a hand crank. Today the same wax can be purchased with wire running across it and deeper patterns, which hold more honey.

What are the wires for? They stabilize the wax in the frame so that it does not colapse as the honey accumulates!

When a frame has accumulated enough honey, it is extracted from the hive and the honey from the frame.



Holly stands by a hive of stacked boxes as described

In the fall, all the hives are brought in for extraction. The Churchills take their hives and bees to the South Carolina location for the winter, using various materials to ensure their safety through the mild winters there.

Also, in the fall, some of the hives are moved, for a time, to different locations in the north country to avail the bees of a different crop of pollen-bearing plants. This is all harvested before the trek to South Carolina begins.

For transportation, the hives, screened against the bees leaving on the way, are loaded on a flatbed truck.

I asked the Churchills if they exported any honey, and was told that they were about to deliver a two-ton order to a bee-keeper in Connecticut who was unable to supply his buyers and had asked for help from the Burrville farm. It seems the bee keepers of the United States do all they can to help each other.

Concerned about the production and cost with the draught this year, I asked if it had effected the honey production as it had grain and other farm crops.

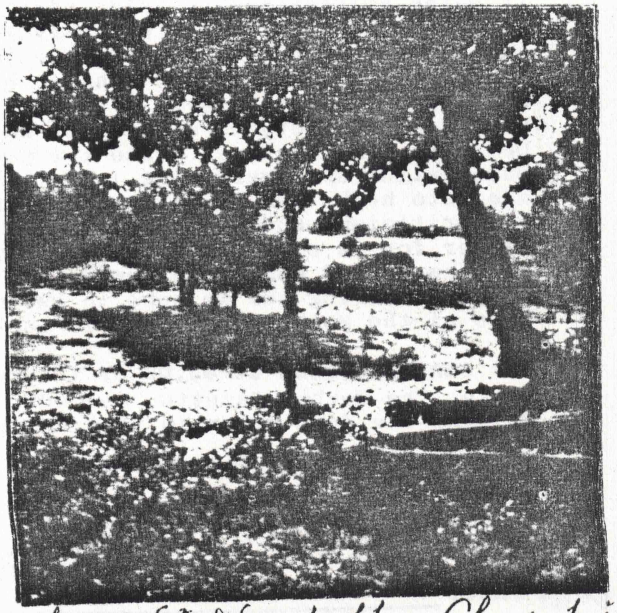
The younger Mr. Churchill, named Rolly, was ready with an answer. It seems the problem was worse through the past two years, when we had plenty of water. This year they have had a good honey flow.

I was also interested in the threat posed by the African bee problem which arose several years ago in Brazil and has been swarming its way northward and has now reached Mexico. The African bee is dangerous, in that it can, and does, kill, especially in the swarm time. Once the Africans have bred other bees the new group is no longer viable for production, for the African is too dangerous, too unpredictable, too poisonous. South American bee keepers have been put out of business by the thousands with the threat moving ever northward.

Rolly told us that the African would, in all probability, never reach north far enough to infect our own bees.

I then asked if he thought the dip in South American production would, in any way raise the price of honey both for the northern farmer's benefit, and to the detriment of those now trying to get away from white sugar.

Rolly was off! I guess the situation with bee keepers is as sad as with the rest of the farmers. Foreign imports are strangling the American market, by an ability to sell for far less than the American bee-keeper is able to do. The government is then forced to subsidize the American honey crop, asking the honey producer to cut back on his production. More on this in the next issue.



The bee-field at the Churchill farm.

We talked, also, with Mr. Churchill's wife. She cooks and bakes with honey and says she is very satisfied with the result. You simply have to use less and cut back on the liquid in the recipe.

We also asked her about Roly's children, two bright little boys very much in evidence while we were there, but never under foot. We asked if they ever got stung and she replied that one had been just a day or so before our visit, and that it had swelled up, but went away quickly. She allowed us to see her beautiful country kitchen, where tomatoes were being canned. Throughout the house was placed a collection of honey pots and bee momentos. They served as cookie jars, canisters and knick-knacks. Some were plain, others ornate, but all beautiful. Mrs. Churchill has been collecting them for many years.

Off and on through the tour I had kept asking about the swarming, mostly because of seeing the movie which so vividly depicted the effects of a colony of Africans on a section of a southern state. Mr. Churchill was most patient with me, and finally explained that swarming is natural to bees and that it has to happen in order for the bees to continue.

What happens is that the bees must move once the queen's chamber becomes full. They then pick up and go to find another hive. Without their hive, and insecure between homes, I can understand why they would be on guard, but the disaster only happens with certain types which become violently defensive.

We slowly walked toward our car to leave, and noticed some of the bees had gotten stranded inside the windows. Mr. Churchill entered the driver's side of the car and picked up each of the creatures and let them loose outside the car. "These will all die by morning," he said. "The hive is gone, and queenless."

But one bee got away and remained in the car. It is still flying around our porch where the last of the herbs are slowly going to seed. I guess this has something to say about the tenacity of the honey bee.

cont'd next issue.

We have, in our hands, a most interesting and wonderful 5½x8½ small magazine called The Herbal Gazette. Volume I, number 2's price is a mere $2.00. On the inside of the cover we are informed that one issue appears every other month of the year, beginning in January. The editor, one W. Robinson (we do not know whether man or woman), is very good and has evidently taken great care with material and presentation. This particular issue has thirty-two pages plus material on the outer and inner sides of the cover. The magazine contains news flashes from the world of herbs, an article on Halloween (well bibliographed), an article on herbal magic, information on what time of year to collect each of 35 herbs along with the part of the plant which should now be harvested (I imagine this is to be a regular feature) and warnings about two which are poisonous, herb book reviews, a very straight-from-the-holster-and-no-holds-barred article on dieting. Two herbs are covered rather extensively and an herbal glossary is included for those who would like to know what herb to use for "what ails you." Further reading bibliographies are presented as final notes to several articles, and a section on cooking presents a variety of dishes for both vegetarian and meat-eater. Delicate line drawings grace the pages of this sensitive new publication and everything is well and tastefully done. If you are into herbs and herbalism this one is a must. We had only one criticism, and that a small one. The print could be a bit larger for us old folks, but that problem could be overcome without the use of much more space. All-in-all, this is a great, new undertaking and we hope to see more issues of the magazine here at the Mother House. Good luck, W. R.

For sample copies at $2.00 or to order a subscription:
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COPING WITH YULE

Here comes that season again! You know: the one where everyone is celebrating for two weeks with all kinds of parties and food and cleaning and children and money and-------TWO RELIGIONS! How can a person, especially a woman, cope with all the demands? DEA gives a few hints.

It has taken me a number of years to learn how to cope with the Yule, or Alban Arthan season. My family has not been actively Druidic for hundreds of years, so many of them have always celebrated the holiday as a Christian one. When I went back to the family's old religion, I was frowned upon by most of them, for they had become quite Christianized on my mother's side.

When it came to the winter holidays I was really in hot water. I had had a lot to do before, but now that I had two religious holidays to cope with, I was more than busy.

The Alban Arthan holiday begins just before the winter solstice when the tree is brought in. If we were in the country all the time I would probably decorate an outside one, but in an apartment the balsam has to come from a source where they thin the trees and we can pick and cut our own of the ones they will be cutting anyway.

The winter solstice usually falls about the twenty-second day of the modern month of December, although the Druid date is Ruis twenty-eight.

This means that on December twentieth we must go and bring in the tree, from whatever source.

This is the beginning of the confusion, which does not end until we have cleaned up after the party on Twelfth Night. This means that, essentially, for fourteen days and nights we are working over time.

Naturally, the family felt neglected if I did not do all the things I did when I celebrated a holiday on Christmas, and our people had to learn the customs of the Druid Alban Arthan, so for the past few years I have been working out a schedual by which I could manage to keep everyone happy for the holidays.

The result is one long celebration. I have found that many of you have the same problems, so I am writing this in hopes that it will aid you in putting some kind of order in your holiday season.

The first and most important thing you should do is to sit down with a pen and paper and do some cogitating on the schedule.

On one side of the paper write down all the things which must be done as a part of your pagan religious celebration. For us, for instance, there is the cutting and bringing in of the tree, the celebration of Alban Arthan itself, and the Sparrow Hunt the following morning. Sparrow Vran is a short celebration taking only about two hours of frolic in the snow, with specific ceremonial interspersed with the fun, leaving the

remainder of the day free. The next day is free except for what we would be doing to celebrate the new year.

Twelfth night is the twelfth evening, counting the evening of the Alban Arthan ceremony as the first night. On Twelfth Night we get together at supper time and take the tree to an outside location to be burned. There we have a solemn ceremony relating to the death of the old year and his rebirth, or reincarnation in the new tree which will be planted at Ailm. After the ceremony we return home and have a supper together. It is usually soup and sandwi ches and some special desert or other which is a part of the Yule seasonal traditions.

Meanwhile, back in the family camp, the Christmas Eve celebration falls this year, on the evening of the day of Sparrow Vran and that can be a problem, for we go to see friends and bring them a little Yule cheer. After the morning's festivities we are usually tired and have to plan for some rest.

Christmas day begins with a breakfast and general present-opening party at the home of the family patriarch, my father. Following this I get dinner for all the elder members of the clann, as the younger ones like to go with their partners to dinner at <u>their</u> homes. I do not mind, now that I am not a Christian, and can see the girls wanting to be with both family and loved ones on that day. Besides, this offers me an opportunity to have my father and other elder members of the family to m y home and treat them to a fine meal.

In the evening we almost always have folks dropping by, and are always ready with egg nog and so on.

Now all this takes a great deal of planning, so when I finally get the details, along with invitations to the homes of others down on the paper, my next step is to acknowledge all the invitations which do not interfere with my religious observances. A 'sorry' goes to those which I cannot keep.

In mid-November, I begin to plan my food and to get it into the house. I have also discovered that cookies stay fresh in air-tight tins for up to a year, so my baking of Christmas cookies with my granddaughters is held in November, too. Then I can do it without feeling rushed or nervous.

I also make my fruitcake in November, allowing some for Thanksgiving and storing the rest in brandy-soaked clothes in air-tight cans until the holiday season.

We make all our gifts for our own group of Druids, so that must be done in November. They are finished and wrapped before the season begins so that another headache is over.

I do a great deal of shopping through the year for family and the gifts I like to give to my friends. Often, they are hand made items from the Renaissance Faire where I work in the summer.

In the late fall, when I am sure of sizes for the children, I do all the shopping for the holiday gifts of clothing. This is especially good if they have some of the goods on sale to open the season.

These home and wrapped, I settle in to plan all the food preparation. In the late summer we can many things, and some of these are given as gifts at Christmas and Yule. We have a custom of exchanging them with some of the other home canning hobbiests we know. This eliminates some of the purchasing of gifts and puts us that much further ahead. We also plan, at the time we can, for special parties in the Yule season, and for private dinners I have with my children and their families during that season.

This year I am giving the dinners according to the favorite food of each of the families, often my favorites to prepare, too.

After the magazine is safely on its way to you all, I will shop for the groceries for the Yule season. I will include some quick dinners for Fergus and myself, and for Robert when he arrives, for I am sure we will have days when I will be much too busy and/or tired to cook, yet we must eat. I usually get some frozen things and some instant foods for easy preparation at those times.

When I get home I will make up all the meat loaves, make hamburger patties and wrap the ham in slices, reserving some for the Moulinex to grind into ham spread for sandwitches for soup and sandwitch evenings.

I will have bought several dozen eggs and will pickle some of them, hard boil some of them and store them all for later use, reserving some still in their packages for the egg nog everyone loves so much.

I will make, wrap and freeze a number of cakes in various ways, so that they can be made into small cakes and goodies later. A half gallon of ice cream (egg nog flavor) also has to be gotten before the ice cream store of our choice closes for the season and the folks leave for Florida (chickens).

I give the house a good cleaning in the first week of December, too. Then I have nothing to do with

that except try to keep the dust from over-running me while I try to enjoy the season.

During all this activity I also do some thinking about what I can do to make others happy during the season. Since some of our own folks live some distance from their parents, I host them through the day of Yule, that night, and send them on their way home the next day. This leaves me with precious few hours to prepare for the evening and the following day. I know there is not a lot of time, but I find that if I take a bit of time to lay down and rest a bit, I am better equipped to handle the Christmas Eve festivities.

Another tradition of our people, and one which endears them to the Christian folk, is to offer to work on the holiday, or on the eve of Christmas, even if they are not scheduled to work, so that others may have their time with their families. All this should be arranged early in the month, if your place of business is open on the Christian holiday. You may find some one who will trade you Christmas for one of your religious holidays.

If there is a poor family you know, make sure they have enough to eat at Yule, and if you and your group have the money, it is always nice to have a pool for food for those who need it at this time of year.

By planning ahead, and finding foods which may be prepared ahead of time, I can assure myself of time with my loved ones. I find that chili and baked goulash taste better the second day, anyway, and that if I make my macaroni and cheese and cover it, allowing it to stand for 24 hours, it is also better, and I can talk with guests while it cooks.

Oven dinners are always best at this time of the year and baked potatoes and meatloaf are favorites of my entire family. Dressed up with sour cream, a holiday cake and some green vegetable treat, it makes a beautiful dinner, ready ahead of time and simple to cook while you socialize.

In the week before Yule, I do my memory work for ceremony, as I do my other work. I find it builds my concentration. Food is ready for the feast by the day before Yule and I am ready for ceremony at the same time. Robes have been cleaned and are hanging with the outside clothes in the closet, so that if the weather is too bad for some of the new students we can celebrate inside. The altar is also set up the day previous to the Yule celebration. Yuletide flowers have been ordered since the second week in December, along with instructions as to when they must arrive in order for us to have them for the various celebrations.

The place where the Wren will hide is discussed with the High Priest and he is ready to help where he can, although he never knows the exact hiding place.

When all of this has been accomplished I know I can sit back and relax, and that everything will go just fine.

One thing I did not mention - don't forget to invite guests for the celebrations you wish to host in your own home. That can be done about the first week in December, too.

Good luck with this year's celebrations. I hope you can use some of the hints I have put down here for you. I know how difficult this season can be, especially with family who are not of your religion, and more especially if you are new in that religion and have not yet established boundaries for all of your family and friends for the duration.

Have a wonderful Yule season.

DEA

There's B'ar In Them 'Thar' Hills

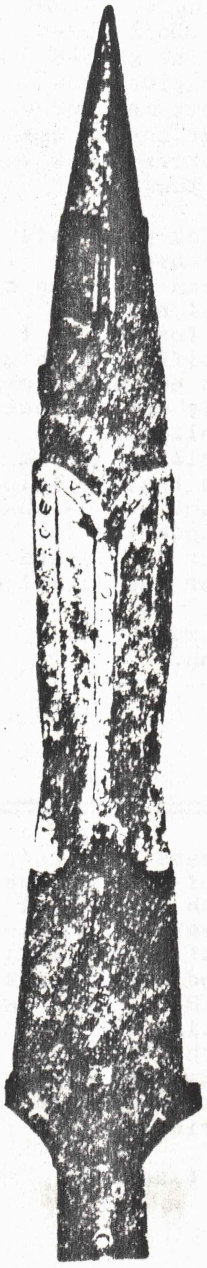
According to No Stone Unturned, (An Almanac of North American Prehistory, by Louis A. Brennan (Random House, 1959),:
"In the eastern woodlands there was no game nor beast that would, as a matter of habit, be better met by the spear than with a missile weapon. The cornered bear and perhaps some cats were such adversaries, but hunting the bear would have been an occasion rather than a hunting routine; the fact is, however, that the bear appears to have been held in such high esteem [a skinned bear looks so shockingly like a man as to seem to have been a human wizard hiding in a disguise of fur] that special weapons may have been used against him."

It appears that he's speaking of weapons that are as much ceremonial as efficient and considering that he's speaking of a period dating back to 10,000 B.C., this is a fascinating bit of light on the (pretty-much worldwide) bear-cult as it existed in North America.

Windlover

Return of The Spear of Longinus

Amazing new events in the history of the Spear of Destiny, supposed to be the spear which pierced the side of Jesus the Christ, and which became a symbol of triumph for the Third Reich.



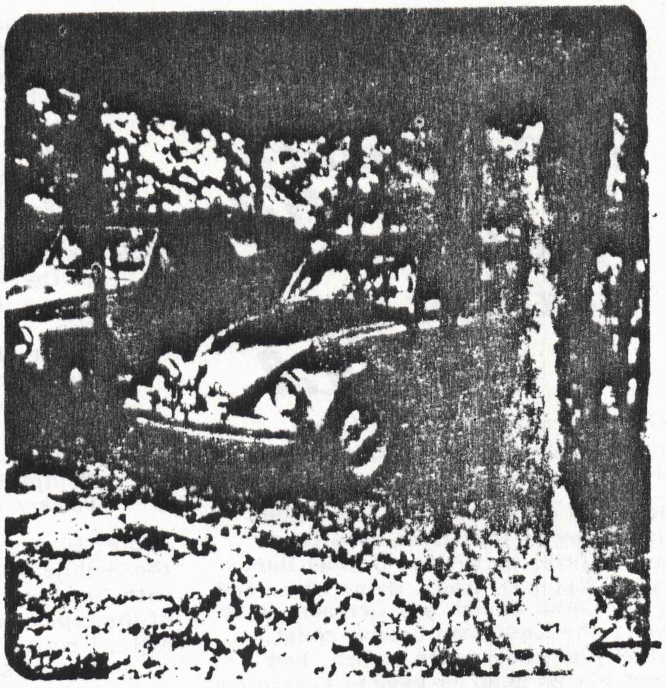
The Grail stories of King Arthur and the knight Parcefal have always served as a light to those who work the Grail paths in search of the innermost truths which dwell within each of us. There are Grail stories for most pre-Christian religions as well as the Arthurian legends which hold the Grail to be the cup from which Jesus drank at the last supper and which was later carried by Joseph of Arimathea to Britannia and to its resting place in the well at Glastonbury. The Irish tale of the visit of Conn of the Hundred Battles to the castle of Lugh, the Sun King, is a Grail legend, for Lugh there foretold of Conn's taking the seat of the High King of Ire and of his successors to that kingship. Cauldrons, grails, cups and even dippers are included in the legends, but all of these must be considered to be actually the Grails of their respective stories.

One of the most fascinating aspects of the Grail working is the plethora of mysteries surrounding its accompanying artifacts which are, coincidentally, also the four tools of any magical circle: the lance, staff or wand; the sword or athame; the cauldron or cup and the kingstone or pentacle. These four categories of phallic tool, blade, chalice and stone are physical symbols of the four "elements" which were considered by the Milesian* people to be the four ingredients in the recipe for making anything.

It was my interest in these symbols which first attracted me to Trevor Ravenscroft's book, *The Spear of Destiny*. Avidly, I read of the legends surrounding the object which so deeply fascinated Adolf Hitler and which played so prominent a part in his campaign to conquer the world and to produce a "god-man" to which that world could pay due worship. Details of the strange story related in Ravenscroft's book included the names of five men: Karl Holz, Julius Streicher, Willi Liebel, Hans von Obernitz and Dr. Benno Martin. Their picture appeared (illustration #26) facing page 171 of the book with this caption: "The posse of Nazis responsible for burying the Spear of Destiny beneath the Nuremberg Fortress where it was discovered on the day Adolf Hitler shot himself in the Berlin Bunker on April 30, 1945."

I thought back over the stories I knew about the Grail Lance as the mystical traditions have pictured it: forever bleeding, always attendant upon the Grail itself. Applied to the Christian religion, and, given the legends of its possession by such dubious luminaries as Constantine and authentic ones as Alaric, not to mention such Machiavellian uxorites as Justinian (whose even more ruthless wife Theodora had a couple of popes murdered before the former prostitute found one who would tailor Church doctrine into harmony

Painting by Colonel Max Hartmann shows the emissaries at the ice cave in Antarctica from which they retreived the Spear of Longinus.



The phenomenal photograph taken by Mr. Bernhart of his carport shows the spot where the spear was unloaded from a rented car by which it had been transported from the near-by private airport.

with her own theological notions,*) I could understand the charisma of the spear and its power over a man of Hitler's ambitions. His commandeering of the relic from the *Schatzkammer* of the Vienna Hofburg museum entailed the conquering of Austria...no mean undertaking for a man who, at the time, not only had no armies but barely owned the clothing on his back! Reflecting that such a powerful talisman was probably best off resting where most of us knew its resting-place, I heaved a sigh of relief and put *The Spear of Destiny* back on the shelf with the other Grail books. There it remained until a few weeks ago.

To introduce you to the situation which transpired, I have to relate the circumstances which led up to my reinvolvement with the legend of the spear. I am a believer in reincarnation and work with past lives and their reading for people who are unable to accomplish a past life recollection of their own. As an introduction to our Boreadean catalog I offered in *Fate* magazine to do one past life reading—free—to those who would send me a stamped, self-addressed envelope and a request for that service.

About a month later I received a letter from a man living in the United States. The note said simply: "Please send free past life reading as advertised in *Fate*. Enclosed is SASE as directed."

I had been working on some Grail studies, and when I felt a nudge from the Eastern Quarter where, for me, the staff or lance tools rest, I ignored it, not allowing my desire to resume my studies to interfere with the work at hand. The past life reading for the querent (one in which he lived in Arabia) was duly finished and mailed along with the others I did that day.

Opening a second letter from the same man two weeks later, I rather suspected I was about to end up writing him back to tell him that one free past life reading was the limit on the offer. Imagine my surprise when I found within a copy of an article from an unnamed magazine entitled *Return of the "Spear of Longinus,"* authored by my correspondent under the pen-name "Wilhelm Bernhart," together with a request that I do a definite search of past lives after reading it. I read it immediately. It presented a seemingly incredible story of a young man of Austro-German descent caught up by chance in a secret wartime Nazi military operation of the highest priority, and a chain of events which had very evidently affected his life most deeply. It was my correspondent's own story.

In 1946, according to "Wilhelm Bernhart's" story, he returned to Germany to visit relatives and friends. There he met former Colonel Maximillian Hartmann, once an aide to Martin Bormann and attached to the *Führer* Bunker during the last months of the Second World War. The young aide had become quite intimately acquainted with Hitler and his staff. He told Bernhart of the events which had led up to the involvement of U-boat 530, on which Bernhart had served, in an effort to sequester the treasures of the Third Reich.

It seems that Hitler had become obsessed by the legend of the spear: That whosoever claimed the *Heilige Lanze*, and understood its powers, held the destiny of the world in his hands, for good or ill. Upon hearing from the ever-approaching battlefront that all was lost, he screamed *"Niemals!"*, a word he (according to Bernhart's story) never used. Hitler immediately called a staff meeting and gave assignments to certain men of the *SS*. One of the assignments was to take the Reich treasures, including the Spear of Destiny, to the Hoffman Mulig Mountain region of Deutsch Antarctica where they were to be deposited for "safe-keeping," until such time as steps could be taken to ensure their future repossession by Hitler. A new U-boat of the Walther class, the "U-530," was "still in the concrete pen at Kiel," (says Bernhart,) and was quickly commissioned for the task. Commanded by Captain Lieutenant Otto Wermoutt, she set out on this mission and disappeared until two months after the German surrender,

Cont'd

Our thanks to Editor Garman Lord for editing this article & for his continuing support
DEA

when she surrendered in South America. The Allies never knew where she had been.

Bernhart does not say where either the money or initiatives came from, but in 1979, he writes, Colonel Hartmann, Klaus Orntner, Heinz Löser and a Dr. Lotha Zweich left Germany to recover the lead-lined bronze chest which, so many years before, had been placed in an ice cave in Antarctica. In the chest lay the *Heilige Lanze*, the spear some say pierced the side of Jesus as he hung on the cross.

Meantime, and for all these years, it had been thought that the spear lay in the Hofburg museum in Vienna, Austria, placed there after it was brought from its tomb beneath the Nuremberg Fortress. But to the men caught up in this drama, the truth was totally different. The spear in the Hofburg was an exact copy made at the direction of Heinrich Himmler in 1934 (according to Bernhart), and still lies s there.

"The Holy Lance points ever towards our eternal Deutschland," wrote Hartmann on July 30, 1979 at Deutsche Antarctica, as he depicted the scene in a painting of the reclaiming of the relic. The painting is shown here from the photograph sent to me by Wilhelm Bernhart himself.

Astonished and a little nervous, I decided to interview Mr. Bernhart by mail, in order to clear up some points which seemed vague. I redid some work on his Grail involvement through several lifetimes and posed some questions, asking him please to answer and tell me if he would mind if I did this article for *Vikingstaff*. By return mail Bernhart answered my questions in a beautiful letter, assuring me that such an article as I proposed to write was fine with him and commending me and my people to the blessings of the "Knighthood" and the *Lanze* itself. The interview follows:

DEA: Were you all told what the mission of 530 was at the time you went aboard and were you all volunteers or were you picked?

W.B.: I am one of several still alive who knows the truth of the mission of the U-530. Yes, each man knew somewhat of the mission of 530 when it left Kiel in 1945. It was the last great victory of the Reich. It amounted to the beginning of a crusade against the Powers of Darkness that were to have reign in the world for a time...that mission continues today.

DEA: We are interested in the lineage of the Spear. Do you know which of the legends is true?

W.B.: Yes, we know the lineage of the spear; the one that sits today in the Hofburg in *Wien* is a copy. The true spear is again in Deutschland, surrounded and protected day and night by *Heilige* Knights; this against the Powers of Darkness.

(Note: Herr Bernhart does not identify the Heilige *Knights, but those familiar with Grail working will have some idea of the type of organization it must be.)*

W.B.: I myself have one of the three known spears of the original 12 that were carried by the Germania Legionnaires of Pilate's government and were at the cross of Christ. It was Longinus (he was also of the Germania Legion), who thrust the heavy spear into Christ's side, "and out therefrom came only blood and water." The story is that all the spears were dipped in the blood which fell on the ground.

DEA: Is the spear in Germany at this time, or has it been returned to Austria? If not, will it ever be returned there?

W.B.: The spear is in Germany, the copy is in Österreich. It may be moved later, after the Great War is over (that is now beginning). The center of Earth will be Afrika, an all-Aryan Afrika. But that is in the future.

DEA: In *The Spear of Destiny* a story is told concerning Himmler in which he is imputed to have felt that the spear should be in Germany in order to ward off an attack from the East, which is to come according to another legend *he* was supposed to have known. Is there anything to this?

W.B.: Herr Doktor General Karl Haushofer of Munich made all this clear in his direction of Geopolitics and Geothulists. The power of the spear is now reactivated, but few know this. In 1943 a special force of British commandoes killed R. Heydrich who knew the true secret of the Lance, not Himmler. This was in Czechoslovakia. His knowledge of the secrets was a well-guarded item, but somehow found out; either that or a chance guess by the Allies.

After 1943, Deutschland's fortunes waned. It was not until some time after Dr. Haushofer's death that a certain chest was recovered, and in it was the secret runic direction as to the Lance's power, and how it was to be used. Thus the recent expedition to Antarctica and the recovery of the Lance from an ice cave.

DEA: I realize it would be awkward to ask if there is to be an attempt to return Nazi power to Germany, but was there real and widespread belief in Aryan supremacy during the time you were involved in work with the Reich, and was it related to the general public?

W.B.: National Socialism during the time of the Führer absolutely fostered the Aryan man. Although dormant today in Europa, it is still alive and well. One must understand the battle against the Forces of Darkness to understand National Socialism. The real truth of the National Socialist State has long since been distorted and made to seem evil by those same powers of Darkness. Good has been made to look evil and the reverse. However that may be, the Children of the Light will eventually triumph.

As to Bernhart, he is now a citizen of the United States. As to the strange tale related above, there is just one more chapter to it that must be told. When the "*Lanze*" was recovered in 1979, Bernhart hosted the returning bearers of it at his American home, where, on their way back to Germany, they stopped for a time. Outside the newly built carport at Bernhart's home the bronze chest was carefully laid upon the ground and opened and Wilhelm Bernhart, once a simple sailor aboard a newly-commissioned U-boat which carried out a final mission for *der Führer*, saw the lance which was the symbol of the power of his people. Perhaps the story is being played out on more than one plane. Perhaps there was no lance, even no Jesus the Christ, ...but one man knows the power ascribed to the legend and to its physical artifact, and believes in the dream. For on the picture he later took of the new carport is an indelible impression, in purest gold and streaming red sunlight, of the *Heilige Lanze*, the Spear of Destiny!

1: *Name of a tribe cited in the old Irish "Book of Invasions."...ed.*

2: The Spear of Destiny, *Trevor Ravenscroft, First American Edition, 1973, G.P. Putnam's Sons, 200 Madison Ave. New York NY.*

3: Reincarnation, *Edited by Neil Langley, 1965, ARE Press, Virginia Beach, VA.*

Alban Arthan

We have many ceremonies which we perform, but this is one of the most important. It was published in the Vol. I, No. 1 edition of this magazine, but because many of you would not have seen it, we are reprinting it for your use this season.

A FIRE LITANY FOR NOLAIG

(The Twelve Prayers of Yule for Light)

Each day: Light a candle of blue color while you speak this prayer:

O' UNIVERSAL POWER, ALLOW LIGHT TO ENTER MY SMALL TIME-SPACE FRAME. ALLOW ME TO EXPERIENCE:

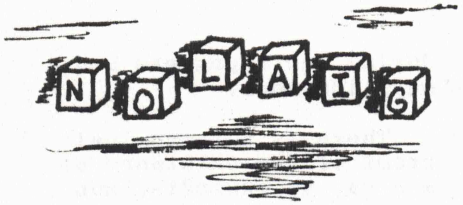
Day one: THE DYING LIGHT WHEN ALL SEEMS DARK, KNOWING THAT LIGHT WILL COME AGAIN.
Day two THE HOPE OF ABSOLUTE BALANCE.
Day three: THE ILLUMINATION OF REBIRTH AND THE MYSTERIES OF AN CORRAN ORCA.
Day four: THE DAWN OF SUPER CONSCIOUSNESS.
Day five: THE UNDERSTANDING OF PARALLEL LIVES.
Day six: THE MYSTERIES OF THE BLOOD ROSE AND THE THORNS
Day seven: THE OPENING OF THE GATE OF THE SUN.
Day eight: THE CRYSTAL LIGHT OF UNDERSTANDING.
Day nine: THE JOY OF SACRIFICE.
Day ten: THE HOLINESS OF DIVINE LOVE-LIGHT.
Day eleven: THE WHITE LIGHT OF NOON.
Day twelve: THE SILVERED LIGHT OF WISDOM.

On Day twelve, also add: IN ALL THESE THINGS MAY I FIND UNDERSTANDING UPON THE PATH OF RETURN.

After a moment, blow out the candle.

To Perform The Litany

This litany is best begun on the night just preceding the winter solstice and continued throughout the Nolaig season until the night preceding the Twelfth Night. On the thirteenth night a meditation should be done upon the thirteenth Lord, the teacher, the mentor, the Sacrificial King. At that time, or in your sleep during that night, the important points of your year ahead should appear to you if you have done the Litany correctly.



Greetings and salutations, dear reader. I come to you again this quarter with notes from a very special book for the Yuletide season for all religions. The book is called "Star in the East" and its author, Hans Holzer, is a gentleman I have had the privilege of meeting on several occasions. The book was written in 1968, and was published by Pyramid Books in 1972. Upon checking with my local book store I have found, unfortunately, that it is no longer in print. That is a pity, for it is, in my opinion, an excellent book on the traditions and stories of the season. Perhaps it may be found in your public library.

Christmas is actually a much older holiday than Christian people realize. It originally was celebrated, long before the birth of the Christ, as the Winter Solstice. This, as you know, is an inately pagan festival, celebrating the coming of winter. In the old religions, (Witchcraft and Druidry) the priests, wearing white robes, went to their sacred groves on Yule, where they worshipped an invisible deity among the trees. This deity was symbolic of the powers they possessed. After the ceremony, they cut mistletoe and holly branches. The mistletoe is symbolic of fertility and power and the holly represents the eternal life in which most of us believe.

A festival called Saturnalia took place in Rome during this season. This festival honored Saturn, the Roman agricultural deity. Celebrated at the Winter Solstice, it marked the end of the dying year and the hope for a new spring. Attendant merrymaking was often of the carnal kind. This was, nevertheless, a very religious festival, although it would not be seen as such today.

"The Wassail Ceremony" and "The Hanging of the Green" are customs celebrated in England, starting about a week before Christmas. The word Wassail is a one-word toast, and means, "To your health!" The Hanging of the Green stems from the Druidic celebrations, and is a salute to eternal life.

The traditional Christmas tree was used in very early times, especially in Germany and Austria, where it was basically an outdoor decoration. Scandinavians originated the tradition of bringing the tree indoors and decorating it.

Another tradition spoken of by Mr. Holzer is that of caroling. We tend to think of carols as musical, but not all of them are. Two very famous carols are Dickens' "A Christmas Carol" and Clarke Clement Moore's "T'was the Night Before Christmas". From the more musical group comes the beautiful "As Dew in April" and the traditional "We Three Kings".

Yet another of our common Christmas traditions of today, Santa Claus, is Germanic in nature. In Germany, Santa Claus is called Kris Kringle and such a man did, actually, exist. He was very much as he is pictured in the stories of today.

He was born to a rich family in a Turkish seaside town called Patara, and had a kindly disposition toward all mankind. As the story goes, he helped a poor neighbor with three marriageable daughters (but no dowry) by throwing a purse of money into the man's house for each girl. Unfortunately, he was caught the third time, but managed to escape.

Other countries have slightly different traditions of the Santa Claus story. In the lowlands, for example, Santa comes between the 5th and 6th day of December and has with him a dark-skinned assistant and a donkey. In Italy he has, as an assistant, an old crone called Befana, who does all the work. In the Americas, the celebrations center around the Posada, or the request for shelter; and in Mexico and Guatemala the major celebration takes place nine days before December 24th. The legend of Saint Nicholas came to America aboard sailing vessels from Holland, where he is venerated as a patron saint of sailors.

Next, we come to the story of the Nativity, or birth of Jesus, the Christ. As the story goes, Joseph and Mary came to Bethlehem and sought shelter at the inn in the town. Mary was pregnant and needed a place to bear her child. They were turned away, that night, because there was no room at the inn, and Mary had her child at the inn's stable. At about the same time, an angel came to the shepherd tending their flocks in the area, and announced the birth, in Bethlehem, of a savior. A similar announcement came to three men holding high positions in their respective countries - the three wise men, or Magi. This is basically the account of the birth of Christ as the Bible tells it to us.

Now we take a closer look at the story. With the aid of Mr. Holzer, let me start by pointing out some things which relate to the Bible itself. The Bible has been changed down through the centuries. There are chapters, and even whole books, (for example the Pseudipigrapha and the Apocrypha) which have been left out or taken out of the Bible. The Book of Enoch, or the Essene Bible, has passages in it which are very similar to some of the things ascribed to Jesus. It may even have been written by Jesus himself. So, while it is a good source for the legends of Christianity, it may not be the same book as it once was.

Another curious factor is that one of the basic legends of the church - The Immaculate Conception - was never referred to by Jesus, himself! When he talked of his father, he always talked about his heavenly father - God. Why no mention of his mother, Mary, and his earthly father, Joseph? When we examine the birth of the Christ today, one method we have at our disposal is scientific fact, or the use of archeology, to try to locate the exact position of the inn at Bethlehem. The foundations for this inn have never been found, and if the Christ was born in the inn's stable, there would be no way to trace it, since stables are generaly built of wood, which would now no longer exist.

According to Mr. Holzer, there are two events in the Nativity story for which we do have some proof. The first of these is the visitation of the shepards, and the second is the arrival of the Magi. Contrary to popular belief, these events may not have happened quite as closely together as one might think from reading the scripture. The shepherds were a somewhat simple and superstitious folk. If a light appeared in the heavens, they might easily have become afraid and fallen to their knees in prayer. What if this light which appeared was, in actual fact, a meteor?

When meteors fall from space into our atmosphere, they usually produce a bright light in a night sky and burn without leaving a trace. Perhaps the bright light seen by the shepherds , was a meteor. The angels' voices may have been a form of psychic impression received, in my opinion, during their prayers and supplications.

There is astronomical proof of the existance of a nova, an exploding sun or star, in the year of Christ's birth. This information comes from a usually accurate document of great antiquity, called the *Chinese Tables*. As a matter of fact, this happened three times in that year. Could the star the shepherds saw have been one of these novas? According to these same tables, there was a two-year time span between the visits of the shepherds and the kings. Why, if Christ had just been born, would Herod order the slaying of all first-born sons under the age of two?

Despite the variances in the traditions and legends surrounding Christmas, it remains, to this day, a holiday that is loved, venerated and enjoyed by a great many people of the earth. And why not? It is a time when most men set aside their differences for at least a short period of time, and join in a spirit of peace and brotherly love. Perhaps if there were more Christmases each year this world would be a better place to live.

My thanks to Mr. Holzer for his fine book relating to the Yule season. I can only hope that this, as well as all the coming Yuletide seasons and their respective following years, are happy and joyous ones for him.

So, dear reader, until spring, may your life bring you happiness and goodliness.

Bear

SATURNALIA

by Gwyddion

The chief festival of the tenth and final month of the Roman year was the Saturnalia, held on the 17th of the month, in honor of Saturn, the father of Jupiter. Saturn, or Cronos, as the Greeks called him, was one of the Titans, the six sons of Uranus (heaven) and Gaia (earth). Uranus ruled before the days of man, but he was overthrown by his son, Saturn, who became - for a time - the supreme ruler of the universe.

Uranus, however, prophesied that Saturn would, one day, himself be overthrown by his children, and in order to avoid this, Saturn, when his first child was born, immediately swallowed him!

As other children were born to his wife, Rhea, he swallowed each of them, until, at last, she succeeded in hiding her youngest son, Jupiter, and deceived Saturn by giving him a stone, wrapped in swaddling clothes, which he immediately swallowed. In his haste, he had not realized the trick which had been played upon him.

Thus was Jupiter saved, and when he grew up he overthrew his father, as Uranus had foretold. Saturn, having lost his power, took refuge on the earth, and became king of a part of Italy which, as Virgil tells us in the eighth book of the Æneid, he called Latium, since it was there that he lay hid. "Saturn was the first to come from heavenly Olympus, fleeing the arms of Jupiter, and an exile deprived of his kingdom. He it was who made into a nation, a people untaught and scattered on the mountain tops, and gave them laws, and chose that the land should be called "latium" because, in safety, he had lain hidden in this region." (Virgil, c.f.)

Jupiter's rule was very soon threatened by the Titans, who refused to bow to his will, but after a long and terrible struggle, the giants were overthrown by Jupiter's thunderbolts. One of the giants was imprisoned under Mount Ætna where, breathing out fire and smoke, he still struggles to free himself, thus causing earthquakes and volcanic eruptions.

Two sons of another Titan are well known and bear mentioning. To these two gods, Prometheus (Forethought) and Epimethius (Afterthought), fell the task of making man, who was to rule over all living creatures.

Prometheus, it seems, was over anxious to make man supreme on earth and nearer to the Gods and to himself. He stole fire from the Gods and brought it to earth, whereafter he was caught and bound to a huge rock. There, daily, a vulture fed on his liver, which regrew at night, thus creating a torture without end. After 100 years of this pain and suffering, Hercules, who had come to ask him where he could find the Golden Apples of Hesperides, rescued him and was then directed to Atlas, who knew the answer.

Epimetheus married Pandora, and we all know about Pandora's box - (actually it was Mercury's box, but Pandora opened it.) People seem to do this kind of thing when their curiosity is piqued and they are warned against satisfying it.

On December 25th, the Romans held a festival of the Winter Solstice, the turning point of Winter, when the days begin to grow longer. It was called Deis Natalis Solis Invicti (the birthday of the Unconquered Sun), and it is very probable that, for this reason, the Christians chose December 25th for the birthday of the Christ. In early times, Christmas (the mass or feast of Christ) was kept at different times in the year, but it was finally fixed on December 25th, since on that day was already held this pagan festival to the sun, a festival having a meaning similar to that of Christmas. It was an easy thing to make the birthday of the Unconquerable Sun, which wakes all nature from its Winter sleep, into the birthday of the Unconquered Son of God, who brought new life and hope to the world.

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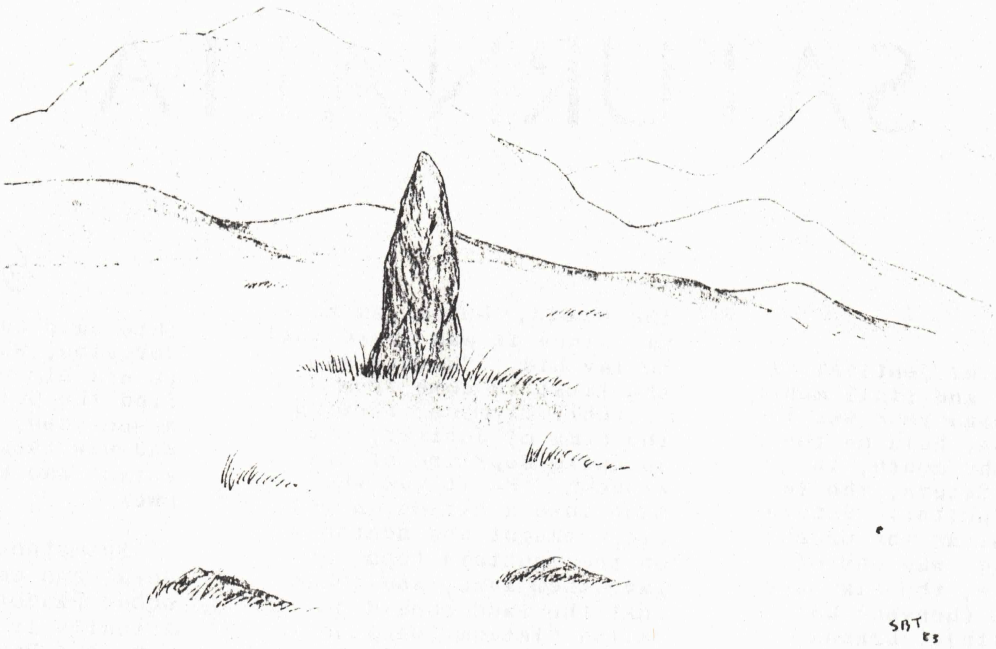

Our first outside art work is by Scott Thomas of Westboro, Mass. He is very interested in the Druids and is a very good arrist. I call your particular attention to the detail. We are going to try to get Scott to do a cover or two for us, if he will. We think he has a very good eye for heathen subjects and we welcome him to the family of those who are contributers to the Aurora Boreadean. Thank you again, Scott!

Oidhche Brighid

A Secret Prayer

Lady of the Cosmos, Thou epitomy of the feminine... whether Thou art called by Thine ancient or modern names, which be many --- Demeter, Astarte, Inanna, Aphrodite, Habondia, Hertha, Hecate, Juno, Maria... or known by Thy multitudes of titles, acquired throughout many ages and many cultures --- Star Goddess, Queen of Heaven, Maiden of the Moon, Mother Nature of the Earth, Holy Madonna... Know Thee that Thou art loved and revered by this, Thy humble child.

I see Thee in the green flora of the brisk Spring, the ripening crops of the hot Summer, the cooling beauty of the colour-painted Autumn, and the cold winds of the dead of Winter. Thy hand is evident in all things, as Thy love is poured out to every creature in Thy universe.

We here below, who be insignificant observers of Thy master plan are truly honoured to bend our knees and bow unto Thee, in love and in awe of Thy vast Countenance. Hear Thee, I pray, this, my modest prayer, and know me as Thine Own.

Conall

IN DEDICATION *

All saints revile her, and all sober men
Ruled by the God Apollo's golden mean-
In scorn of which I sailed to find her
In distant regions likeliest to hold her
Whom I desired above all things to know,
Sister of the mirage and echo.

It was a virtue not to stay,
To go my headstrong and heroic way
Seeking her out at the volcano's head,
Among the pack ice, or where the track had faded
Beyond the cavern of the seven sleepers:
Whose broad high brow was white as any leper's
Whose eyes were blue, with rowan-berry lips,
With hair curled honey-coloured to white hips.

Green sap of Spring in the young wood a-stir
Will celebrate the Mountain Mother,
And every song-bird shout awhile for her;
But I am gifted, even in November
Rawest of seasons, with so huge a sense
Of her nakedly worn magnificence
I forget cruelty and past betrayal,
Careless of where the next bright bolt may fall.

The Triple Muse

BRIGHID

Among the Celts the Goddess was in triplicity. Everywhere she appeared it seems she took on the triple form. But the virgin, and most inspirational of them was Brighid, queen of the poets. In Ireland she was called "The Mary of the Gael," and was originally the mother, or patroness of the great Dagda. At that time she was the most powerful of the gods as regards the world of inspiration. Later she became the wife, and then the triple-form daughter of Dagda, and seems to have been overshadowed by Ogma, the sun-faced one, orator and master of letters and the alphabet.

Although three -in-one, she was also nine-in-one, in a sense, for she is the embodiment of the nine muses, daughters of Zeus, whose leader, Apollo, was also worshipped in Ireland, but under a different name.

The nine muses were:
Calliope: Epic Poetry.
Clio: History.
Euterpe: Lyric Poetry
Melpomene: Tragedy.
Terpsichore: Choral dance.
Erato: Erotic poetry and mime.
Polyhymnia: Sacred Poetry.
Urania: Astronomy.
Thaleia: Comedy.*

It could be said that hers was the cauldron of inspiration.

But aside from her designation as the goddess in triple form, we must see her in the true light of the meaning of her three areas of expertise: Poetry, Healing and Smithcraft.

As the Lady of Poetry, Brighid has many functions, but the most important is as the inspiration for the poet. This means that she is at the basis of every good work of poetry.

To completely understand this, we must understand some new con-

* In Greece. Graves

cepts.

1. There has not always been an alphabet,
2. There are many types of poetry and,
3. Not all good poets may be considered as being under the wing of the Muse.

These may not seem to be completely connected, but I will explain.

True poetry is an outgrowth of the civilization and mystical advancement of man in the ancient world. As such an outgrowth, it is not simply the rhyming of words in simple sentences, but the exacting science of putting together of letters and words in order to form ideas.

Today we are a very wordy society. We add extraneous words to sentences, (like, Yeah) and do not even have a reason for having put them there. This would never be done by a poet of the true Muse, for he makes poetry in a different manner.

The Druids were all poets, but for what may seem an odd reason. Throughout their teachings in history, astronomy, and so on, they were encouraged to versify about all these things, a technique which allowed creativity to flow through their entire lives, and to become a part of their very being.

Their technique was restricted because of the rules of real poetry. A poet must know the origin and meaning of every word; indeed, of every letter. How can letters have meaning? Well, you know from reading the articles we published on the Druid tree year, that there are meanings as well as letters for each and every one of those trees. The trees, in fact, are simply cyphers for the real mysteries behind them.

Let's try a little experiment. Let's work, for a moment, with the word poet.

The first letter in the word is "P". P alone can tell us some things about the word. For instance, P is a Brythonic substitute for the original letter of the month of Ngetal, or the Canna-reed, Eastern Mediterranean symbol of royalty. Pharoahs carried reed scepters as a symbol of their position as god-kings. As such, they were sons of the goddess mother, Isis, just as the poet was the son of the triple goddess, and Isis guided the pharoah as the triple Muse guides the poet.

The second letter is "O". This letter appears as On-niona, goddess of the spring equinox, and as one of the five trees of the Cauldron. On-Niona is worshipped by Gaulish Druids in the ash groves, and her name is a compound of Onn and Nion, implying her place in the year wheel. At this point she entices the young man and is the basic foundation for the expression, "In the spring a young man's fancy lightly turns to thoughts of love." At this time he writes poetry as his lady love becomes the focus of his delight, the embodiment of the Muse. He can see and touch her, and becomes enamoured with her in a way which causes his creative genious to begin to work. The young man, even if he is lousey at poetry, will, many times, write lines of love, later to be destroyed, or if he is brave, given to the lady in question. Here we have a classic example of the actual action of the Muse upon man.

The third letter, "E", is the goddess letter, and stands for her tree, that of the autumnal equinox. At this time the young man has become lover and has impregnated the goddess, later in the summer becoming the crop itself.

Now, as her son, the crop, he must die that the death may be followed by life in the spring. It is the goddess who must cut him down, cut him from her, that he may die, or that he may grow. In either case, he is to be gone from her. As so often happens in young love, he then writes some of his most beautiful poetry, that of unrequited, or lost love. She is, again, his inspiration, although he may now hate her, or even still love her, or perhaps he cannot make up his mind. At any rate, the poetry flows forth in a constant stream. Again, it may be sent to her, or it may be kept private or destroyed. The important thing is that he has it inside and must get it out.

The final clue is the final letter. The "T" is the Tinne, the Holly, the tree of sacrifice of the self. He would happily lay down his life for her, which he would do in the autumn.

It is, therefore, the story of the poet and the muse which makes up the word which indicates the poet himself.

Now, perhaps, you will be aware of the problems of using one word instead of another. The Druids were able to work in this manner, and this is why the verses they made were so potent. The mysteries remained so, but in later times it was traditional to write spells in the form of poems, though the real reason for this was not known.

The second of Brighid's patronages is healing, and when we speak of this discipline there is usually a picture in our minds of healing by herbs and simples or by energy manipulation. But this is not the only area in-

which we should all consider operating as regards the healing arts.

It is the mother aspect of Brighid which is here invoked, and the healing is a mother's healing.

In invoking this aspect of the goddess it is necessary to contact the Goddess herself as well as the portion of our selves (in both male and female) which is ruled by the mother in us. Healing has a great deal to do with nurturing. That is why we have nurses. If the mind is positive the body will heal faster. Therefore, the Lady of Healing does part of her work through the mind.

Of healing with herbs of her earth pregnancy, born of her body, and of healing with energy manipulation, you are, as pagans and heathens, probably well aware. Here, also, the energy of the earth and heavens is used to balance and purify the energy which aids the healing process.

When you are working with plants, animals and other elements of the nature kingdom, you can tie into the natural and elemental energies in order to heal, but the aid she gives as the Mother of All is that which is most readily available and most easily used.

On a long term scale, the healing of the self is accomplished through The Mother in her work with the ever-born soul. It is also integrally associated with the female and her natural impulses to care for and nurture. This includes the natural art of healing which is the woman's province in the balance of healing-killing (as in hunting for food and in war).

The true child of the Mother, once the perfect flow has been established, *should not suffer illness!* That is, once a person has become a part of the positive flow to and from the gods, he or she should not be affected by illness. Bacteria are like the animals, but also like the elementals. They seek only to grow and survive. Once communication is established, you can rule this element of nature just as you would train a puppy.

A part of this tie-in with the flow is done by learning about your body and keeping it in readiness to fight the battle of becoming acquainted. The invader can be evicted if you can learn the language in which to do it. Meantime, you must know what to do to strengthen your body in order to hold the disease at bay. Man has been taught to think of disease as something he or she cannot deal with by wit and will, but must be treated by a specialist, who then relieves the symptoms without evicting the invaders. This does not work, but the patient keeps returning to the doctor, who is perfectly happy with the situation, for he is not suffering at all.

Thus, the flow of the Lady, once learned, and put to constant use, liberates the human being from ill health.

The third area of patronship of the triple White Goddess is smithcraft, and this may have you stumped. Anyone who has seen a blacksmith at work will have little doubt in his/her mind that this is a truly male enterprise, and that there is no question but that it would be ruled by a male deity.

Not So!

There is more to smithcraft than pounding out horseshoes. As a matter of fact, it is rather like cooking, what with mixtures of metals and exacting temperatures.

However, even this is not all. In ancient times, the smith s were known for their making of brews for the cups they fashioned and one of the brews seems to have been a sort of potion for bravery, and one for healing, so it appears the smith was also associated with an occupation somewhat like our pharmacist of today.

Still not all. The massof information and the wealth of tasks assigned to the smith was not yet over, for, indeed, one of the most important works of the smith, and of the Lady of Smithcraft, is that of the smithing of humanity. It is said that the smith was involved in the making of man, but a woman was the one who oversaw the work. She was a goddess! In the soul life there are a good many lives in which to learn what we are here to learn. It is the duty of the Lady of Smithcraft to oversee and to aid, in any way she can, the ongoing soul as it traverses the life experiences.

This gives her patronage over the world of initiation. She oversees the person in the training and then goes on to see that he/she gets the initiation for which the training has been given. She molds the spiritual being and insures that all the experiences are presented to and for the individual.

In a sense, this is also indicative of the mother who brings a child into the world, then must see that it gets a good start, and that it learns to meet life's challenges and learns to grow.

Those of you firmly based in the practice of witchcraft will be aware of what labor it is to produce a spell that will work, and then to do the

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WHOOPS!!!

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On the day before his death, he was working on as psalter, and finished with,

"They that seek the Lord shall not want any good thing. (Ps. XXXIV, v.10) "Here," he said, "I must stop; let Baithene [his cousin and immediate successor as abbot] do the rest."

At matins the following morning, the monks cound him lying before the altar and, "with feeble effort"1 he gave them his blessing and passed on. The date was June 9, 597 A.D. He died at Iona. St. Aidan succeeded him as overseer of the many churches and monasteries. Following his death, the monks of Iona founded Lindisfarne, from which they converted the Northumbrians and the Anglo-Saxons.

Columba was impulsive, tempermental and imperious. A man of action, he was born to lead; but he was Irish, and who but could have assigned the qualities to many of his countrymen?

According to his biographer, St. Adomnan,

"He was like an angel in countenance, of polished speech, holy in work, of most excellent disposition, great in counsel, through thirty-four years, living as an island soldier [of Christ]. Not a single hour would he allow to pass without devoting himself to prayer, or reading or writing, or at least some manual labor. Day and night, without any intermission, he was so occupied in unwearied exercises of fasts and vigils that the special burden of any one labor might seem beyond human possibility. And meanwhile, he was dear to all, always showing a cheerful, holy face, and was gladdened in his inmost heart by the joy of the Holy Spirit."

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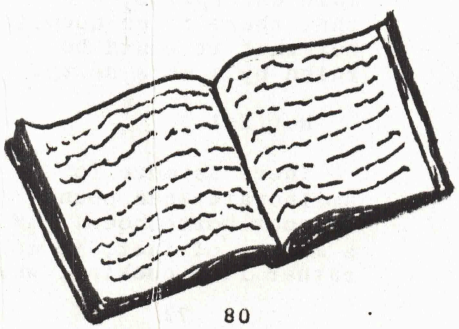

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spell so it does work. This, also, is smithcraft, and is obviously the province of the Lady.

In doing spells, the same analysis of letters and words is necessary, as it is in the poetry, and as was explained in the early part of this article.

So, we have the Lady of Poetry, Smithcraft, and Healing, the Triple Goddess of the year wheel in the form of Brighid, patroness of poetry.

When calling upon her this season of Brighid Felihad or Oidhche Brighid (Feb. 1), remember that there are many more things behind the three titles than may be obvious through the bare words without understanding, and carefully check the words of your ceremony before doing it. If the words and the analysis fit, then the ceremony is correctly smithed, and the healing of the ceremony will go out to all concerned.

DEA

Cont'd fr. Pg 73

The northern peoples kept a festival called Yule, the greatest feast of the year. "Yule" means "wheel", and the festival was so named because the sun was thought to be like a wheel revolving swiftly across the sky. At one time it was a custom in England and Germany for the people to gather, each year at this time, on a hilltop, to set fire to a huge wooden wheel bound with straw, and to send it rolling down the hill. The Christians made this festival into a Christian festival, and we still speak of it as Yuletide.

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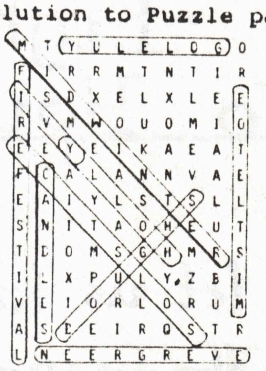
Solution to Puzzle page 14



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THE PROPHET'S CORNER ~ or What's on the Fire?

Wow! This column is getting difficult to write! We have so much on the fire all the time, and getting more in the way of submissions every day, that we are hard put to say what is in the wings waiting to come on.

For one thing, we have finally seen the beginning of a series on astrology geared to everyone. Aine says she is writing it for beginners who want to get involved and can't read the books because the terminology is so different from every-day language that they need a dictionary to get anything out of it at all, and for people who are astrologers and are plagued with questions from people who are interested in finding out the rudiments, not how to calculate what will happen on the third Sunday of April in 2006. To those people, she writes, this is a good series to give to those who want to know and keep from having to take an hour to explain the basics to someone who may be only mildly interested. Let them do the reading, and you do the astrology.

We also have reviews on some old books and some new ones. A complete occult library must include some books you may have to get or locate through a dealer in out-of-prints, but you should know about them. Also, as in this issue, you should be warned about books which are being produced to make money, and which are usually of no use at all to the serious occultist. Windlover is doing some great work with the old books, as are the staff here at the Mother House. We are digging for some manuscripts, and if we cannot get the manuscripts for the catalog, we will review them for you and will try to get some detail work woven into the magazine pages so that you will not miss the idea behind the manuscripts.

Circe is taking over the Cauldron so that DEA can get on with some other duties, and will be giving some new ideas on things to eat and ways to do your feasting.

In this issue we are asking all of you to think about a Utopia. Many famous philosophers have written about their idea of a perfect society, complete with laws and mores and the outcome of the venture. We want those of you who have thoughts on this to come forth with some ideas of your own, and write to us on your idea of the perfect society, or Utopia.

The big project begun in this issue, is the series on the Celtic people. We feel, as do others with whom we have talked, that there has been too little depth work done on this great group of people, and we would like to fill the gaps. You are invited to send your notes or articles on the subject to DEA, in care of the magazine. *Please include sources if any are used. (DEA)*

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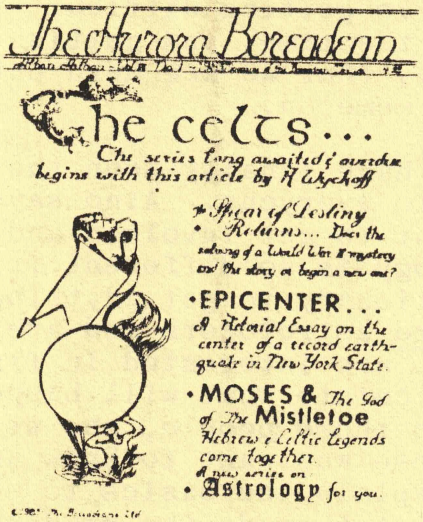

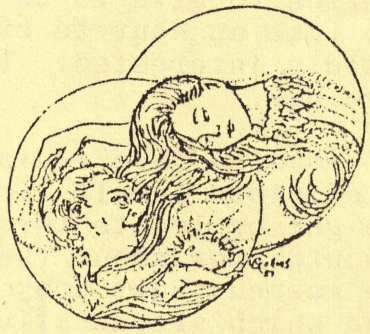

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